

An^x Exposition
bypon the

syxt Psalme of Dauid, wherein is
declared hys crosse, complayntes
and prayers, moste necessarie too
bered of all them, for their singu-
lar comforte, that vnder the ban-
ner of Christe are by Satan as-
saulted, and feele the heauye
burthen of synne, with
whiche they are op-
pressed.

Thos. J. Case
The patiente abydinge of the
fore afflicted was neuer
yet confounded.

¶ 9:6

W. J. Case



¶ To hys

beloued mother

**J. K. sendeth greatinge
in the LORD.**

The desire/ that

**I haue to heare of youre
contrynuaunce with Christ
Jesus, in the daye of this his bat-
tayle, whiche shortly shall ende to
the confusion of hys proude ene-
myes, neither by tounge, neither
yet by pen can I expresse beloued
mother. Assuredly it is such, that
it vanquisheth and overcometh
all remembraunce and solicitude,
whiche the flesh vseth to take for
feeding and defence of her selfe.**

21.ij.

For

The .6. Psalme

For in euery realme and nacion,
god wil styr vp some one or other
to mynister those things, that ap
pertayn to this wretched lyfe, &
if me will cease to do their office,
yet will he send his Rauens. So
that in euery place perchaunce I
maye fynde some fethers to my
body. But alas, where I shal find
children to be begotten vnto God
by the worde of lyfe, & can I not
presently consider. And therefore
the spiritual lyfe of such, as some
tymes boldely professed Christe
(god knoweth) is to my hart more
deare then all the glory, ryches &
honor in yearth: And the fallinge
backe of such me, as I hear daily
to turne backe to that Idol again,
is too me more dolorous, then I
trust & corporal death shalbe, wha
euer it shal come at gods appoint
ment. Some will aske then, why
dyd

of Dauid.

dyd I flye: assuredly I cā not tel.
But of one thing I am sure, & fear
of death was not the chiefe cause
of my flyeng. I truste & one cause
hath ben to let me se with my coze
porall eyes, & all had not a trewe
hart to Christ, that in the daye of
rest and peace bare a fayre face.
But my flyenge is no matter, by
godes grace I maye come to bat-
tayle, before & all the conflycte be
ended. And haste the time o lord,
at thy good pleasur, & once again
my toung may yet prayse thy holy
name before the congregacion: If
it were but in the verye houre of
death.

I haue written a large treatise
touchinge the plagues that assu-
redly shal appzehende obstynate
Idolators, & those also, & dissem-
blinge with them, deny Christe in
obeig to Idolatry: which I wold
21. iij. you

The .6. Psalme

you should read diligently. If it come not to you from the South, I shall provide & it shall come to you by some other means.

Touching your continual trouble, geuen vnto you by God, for better purpose then we can presently espie: I haue begon vnto you the exposition of the sixt Psalm. And as God shall graunte vnto me oportunitie and health of bodye (which now is very weake) I purpose to absolue the same.

The argument of the syxte Psalme.

It appereth that Dauid after his office fell into some great & dangerous sicknesses, in y^e which he was sore tormented, not so much by corporall

of Dauid.

all infirmities, as by sustayning
a drincking some large porciō of
cup of gods wrathe: & albeit y^e he
was deliuered (as then) frō y^e cor-
porall death, yet it appereth, that
long after (yea, & I verely beleue,
that all his lyfe) he had some sēse
and remembraunce of y^e horrible
feare, which befoze he suffred in y^e
time of his sickenes. And therfore
the holy Ghost speaking in hym,
sheweth vnto vs what be y^e cōplai-
tes of gods elect vnder such crosse,
how diuersly they are tormented,
how y^e they appear to haue no sure
hold of God, but to be abiecte frō
hym: and yet what are y^e signes,
that they are goddes elect. And so
doeth the holy Ghost, to teach vs
to seke helpe of God euen whē he
is punysshinge, and appeareth too
be angrie with vs.

The syxt Psalme.

2. iij.

O Lord

The.6. Psalme

The begin
ning of the
6. Psalm.

O Lord rebuke

me not in thyne āger, nor chasten
me in thy whote displeasure.

Deluid, sore troubled in bo-
dye & sprite, lamentably
praieth vnto God, which
that ye may more surelye
vnderstande, I wil attēpte too ex-
presse it in moo woordes. Dauid
speaketh vnto God as he would
speake vnto a man, in this maner.

The dolo-
rous com-
playnt of
Dauid in
his trouble

O Lord I fele what is y waight
& strēgth of thi displeasur. I haue
experiēce how intollerabell is the
heuines of thy hād: which I most
wretched man haue prouoked a-
gaist mi self by my horrible fines.
Thou whippest me, & scourgest
me bitterly, yea so thou vexeest me
that vnlesse thou withdrawe thy
hand & remit thy displeasure, ther
resteth

of David.

resteth nothinge vnto me, but vt-
terly to be confounded. I besech **Thys praye**
o Lord, rage not, neither be cōmo-
ued against me aboue measure, re-
mit & take awai thy heuy displea- **Thys cōfess**
sure: which by my iniquite I haue **sy on**
prouoked against my selfe.

This appereth to haue ben the 
meanig of David in his first wor-
des, wherby he declareth him self
to haue felte **&** greuous wrathe of
God before that he burst forth to
these wordes. In which first is to
be noted **&** **y** prophet doth acknow-
ledge all troubel, **&** he sustained as
wel in body as in sprite, to be sent
of God, & not to happē vnto him **All trouble**
by chaūce: for herein peculiarlye cōmeth of
differ the sonnes of God frō **y** re- **god**
probate, **&** the sōnes of god know-
both prosperite & aduersite to be
the giftes of God onely, as Job
doth witnesse. And therefore in
prosperite cōmōly thei are not in-

The. 6. Psalme

folent nor proude, but euē in y^e day
of ioy & rest thei loſe for trouble &
ſorrow. Neither yet in the time of
aduerſitie are thei altogether left
without cōfort, but by one meane
or other God ſheweth vnto thē, y^e
trouble ſhal haue end. Where cōtra-
rwiſe the reprobate, either takiſg
all thing of chaūce, or els making
an Idol of their own wiſdome, in
proſperite are ſo puſte vp, y^e they
forget God without any care that
trouble ſhuld folow. And in aduer-
ſitie they are ſo deiecte, y^e thei loſe
for nothinge but hell.

Here muſt I put you in mynde
(dearly beloued) howe ofte haue
you & I talked of theſe preſēt daies
tyll neither of vs bothe coulde re-
frayn teares, whā no ſuch appear-
aūce there was ſene by mā: how
ofte haue I ſaid vnto you, y^e I lo-
ſed daily for trouble, & y^e I wōde
red

of David.

red at it, that so long I did escape it. What moued me to refuse, & y^e with displeasure of all mē (euē of those y^e best loued me) those hygh promotiōs y^e were offered by him, whō god hathē takē frō vs for our offences: Assuredly y^e foresight of trouble to come. Howe ofte haue I said vnto you, y^e the time wold not be lōg, that Englād wold geue me bread: And uise wth the laste letter, y^e I wrote vnto your brother in law & cōsider, what is therin cōtained.

While I had this trouble, you had y^e greater, sente (I doubt not) to vs bothe of god: y^e in that great reste, and (as we call it) whan the Gospel triūphed, we shoulde not be so carelesse & so insolente, as others were. Who, albeit they professed Christ in mouth, yet sought they nothing but the world, with hand, & fote, & cōsill & wise dō.
And

The. 6. Psalme.

And albeit at this present our comfort appeareth not, yet before all plagues be poured forth, it shall be known that there is a God, who taketh care for his owne.

**Gods very
elects some
times accuse
le God.**

Secondarely is to be noted, & elects some the nature and ingeny of the very sonnes of God in the time of their trouble is, too impute vnto God some other affectiō, then there is, or can be in him towards his children. And sometime to complain vpon God, as if he did those thiges, & in veri deed he can not do to his elect. David & Job often complain, that god had left them, was becom their enemy, regarded not their prayers & toke no hede to deliuer them. And yet vnpossible it is, & God either shall leaue his chosen, or that he shall despise the humble petitions of suche, as do pincal his support. But such complaints are the voices

of Dauid.

of y^e flesh, where with God is not
offended too the reiection of hys
electe, but pardoneth them amōg God shew
other innumerable infirmities & eth mercie
synnes. And therfore (dearly be- wher none
loued) dispayre you not, albeit y^eys deser-
flesh sometime burst out into hea- ued
uy cōplaints, as it were accusinge
God: you are not more perfect thē
was Dauid & Job. And you can
not be so perfect as Christ hi selfe
was, who vpon the crosse cryed:
My God, my God, why haste y^e
forsaken me? Consider deare mo-
ther, howe lamentable & horrible
were these wordes to y^e only sōne
of God. And Dauid in y^e. 88. psal.
(which for better vnderstāding I
desire you read) cōplaineth vpon
God, y^e night & dai he had cried, &
y^e yet he was not deliuered. But
(sayeth he) my soule is replenished
with dolor, I am as a mā without
strenght

The. 6. Psalme.

Strength, I am lyke vnto those
are gone doune into y^e pyt, of whō
thou hast no more mynd: lyke vnto
those y^e are cut of by thy hād, thou
hast put me in a depe dongeō, all
thy wrath lyeth vpon me. Why le-
uest thou me Lord: why hidest y^e
thy face frō me: y^e haste remoued
all my frendes frō me, thou haste
made me odious vnto them. And
thus he enderth his psalme a com-
playnt, without mencio of any cō-
fort receyued. And Job in diuers
places of his boke maketh euen y^e
lyke cōplaintes, somtimes saying:
that God was his ennemy, a had
set him as it wer a marke to shoute
at, a therfore that hys soule desy-
red the very destruction.

These thinges I recyte vnto
you dearly beloued, vnderstan-
dinge what hath ben your troubles
here tofore, and knowing that S^c
that

of David.

than will not cease now, too perswade to your tender conscience, that none of gods elect hath be in like case as you are. But by these presidentes & manye other places (whiche now to collect I haue no opportunitie) it playnly doeth appeare, that goddes chosen vessels haue suffered the like tentacions. I remembre that ofte you haue complained vpon the grudging & murmuring, that you founde within your self, fearing that it prouoked God to more displeasure. Behold & consider dear mother, what God hath born with his saints before, will he not beare the same in you, being most sorre for your imperfection: He can not otherwise do. But as his wisdom hath made vs all of one masse & natur, earth & earthly: And as he hath redeemed vs in one price, & blud of his only sone: So

The .v. Psalme.

Roma. 10.

So must he, according to his promise, lyke mercifully pardon the offences of all those, that incall the name of the Lord Jesus: of those I meane, & refuse al other iustice, but his alone.

But to our matter, of these presidētes playn it is, that gods elect before you haue suffred the lyke crosse, as presentli you suffer: that they haue cōplayned, as you cōplayn: that thei haue thoughte themselves abiect, as you haue thought, and yet may thinke your selfe. And yet neuerthelesse they were sure in godes fauour: hope dear mother, and loke you for the same, hope, I saye, agaynst hope.

How horrible the payne is to suffer that crosse, cā none expresse ear excepte suche, as haue proued it: but fearfull it is, for the verye payne it selfe: But moste fearfull it is not for

for that, that the Godly so tormented iudge God to be angrie, in furor and in rage agaynst them, as is before expreſſed. Seing we haue founde this croſſe to appertayne to Goddes children, profitable it ſhalbe a neceſſary, to ſerche out the cauſes of the ſame. Playne it is, that not onely God worketh al to the profyt of hys electe, but alſo he worketh it of ſuch loue toward them, and wyth ſuche wyſdome, that otherwyſe thynges colde not be: and thys to vnderſtande is verry profitable, partli to ſatiffie the grudging complayntes of y^e fleſh, whych in trouble commenly doth queſtion, why doeth God this or that. And albeit the fleſhe in thys earth can neuer be fully ſatiffyed: but euen as hunger and thurſt fro tyme to tyme aſſaulteth it, ſo doe others more groſſe imperfections.

B.i. yet

2. cor. 1. 3.

The .6. Psalme

Yet the inwarde man whiche sob-
beth vnto God (knowynge y^e cau-
ses why the very iust at so trouble-
led and tormented in bodye and
spirite in thys lyfe) receueth some
comfort and getteth some stay of
Gods mercy, by knowing the cau-
ses of the trouble. All causes may
I not here recite, but .2. or .3. of the
principall wyll I touche.

The first is to proucke in Gods
electe a hatred of synne and vnfa-
inably repentaunce of the same;
whiche cause, if it were righte ius-
tly considered, were sufficiente to
make al spirituall and corporall
tribbles tolerable vnto vs. So
seeing it is so, that wythoute re-
pentaunce no man doeth attayne
to Gods mercy (for it is now ap-
pointed by hym, whose wysdome
is infinite: I meane of those, that
are conuerted to the felynge of
synne)

of Dauid.

finne) and that without mercy no man can come to ioye: is not that, which causeth vs to vnderstand what repentaunce is, gladly to be receaued and embraced: Repentaunce cōtaineth within it a knowledge of sinne, a dolor for it and a hatred of it, together with hope of mercy.

It is very euident that Gods own children haue not at al times the right knowledge of synne. That is to say, how odious it is before God.

Muche lesse haue they the dolor of it and hatred of it. Which if they had, as they could not sinne, so coulde they neuer bee able, haueinge that same verie sense of **GODDES** wrath againste synne, to delyte in any thyng that appertayneth to y^e flesh, more
H.ii. then

The .c. Psalme

Then the woman, whom god hath
appoynted by the helpe of man to
produce mankynd, coulde euer de
lyte in man if at all tymes she felte
the same panges of dolor & payn,
that she doth in her chylde byrth.
And therfore doth God for suche
purposes, as are knowne to hym
selfe, sometyme suspende fro his
own children this foresayed sese
and felyng of his wrath agaynst
synne. As no doubt here he did to
Dauid, not only before his sinne
but also sometyme after.

But least the sonnes of God
shoulde become altogether insolent,
lyke the children of the world, he
sent deth vnto them some porcyon
of this foresayd cupp: in drynking
wherof they come to such knowe
ledge, as they neuer had before.
For firste they fele the wrath of
God workynge agaynst synne
wherby

of Dauid.

wherby they learne the iustice of
God to be euen suche, as he hym
selfe pronounceth, that he maye
suffer no synne unpunished. And
thys begyn they aswell to mourn
for their offences, as also to hate
the same, whych otherwyse they
could neuer doe: for nothyng is so
pleasynge to the corrupte nature
of man, as is synne: and thyngs
pleasynge to nature can not nature
of it selfe hate.

But in thys cōflicte, as Gods
childdren fele tormentes, and that
most greuous, as thei mourne &
by Gods holy spirite beginne to
hate synne: So come they also to
a more high knowledge: that is, &
man cannot be sauiour to himselfe.
for how shal he saue hym selfe frō
hell, that cannot saue himselfe frō
anguishe and trouble here in the
flesh, whyle he yet hath strength.

B.iii. witten

The. 6. Psalme

wit, reason and vnderstandinge:
and therefore must he be compels-
led in his heart to acknowledge,
that another mediator there is be-
twixte Gods iustice and mākind,
then any that euer descended of γ
corrupted state of Adam, yea then
any creature, γ only is a creature:
and by the knowledge of this me-
diator: at last γ afflicted comineth
by some sense and lyuely felynge
of Gods greate mercies declared
vnto mankynd, albeit they be not
so sensible as is the payne: and al-
beit that tormente by this know-
ledge is not hastely remoued, yet
hath the pacyent some hope, that
all dolor shall haue ende, and γ
is the cause, why he sobbeth and
groneth for an ende of payn, why
also he blasphemeth not God, but
cryeth for his helpe, euen in the
myddes of hys anguyshe. Some
profite

of Dauid.

profitable thys is to the children
of God & what it worketh in the,
as the playne scripture teacheth,
so experience letteth vs vnder-
stande.

Verely euen so profitable as it
is to mourne for synne, to hate &
same, to knowe the mediatour be-
twixt God and man, and finallye
to knowe hys loue and mercy to
wardes them: So necessary is it,
to drynke thys foresayed cuppe.
What it worketh in them, none
knoweth but suche as tasteth it.

In Dauid it is playne, that it
wrought humilite and abiectyon
of hymselfe.

It toke frō hym the greate trust,
that he had in himselfe. It made
him dayly to feare, and earnestly
to pray, & after he hold not offēde
in lyke maner, or be left in his own
hāds. It made hym lowly althogh

B.iiii. he

The. 6. Psalme

he was a kyng: it made hym merciful, when he myght haue beene rigorous. Yea it made him to mourne for Absolom his wicked sonne. But to the reste of the causes.

The seconde cause, why God permitteth his elect to taye of thys bitter cup, is to rayse vp our heartes from these transitory vanities: for so foolyshe and so forgetfull of nature, and so addicte are we to the thynges that are present, that onlesse we haue another scholmaster, then manlye reason, and some other spurre and perpetuall remembraunce, then any, which we can chuse or deuice our selues, we neyther canne desyer nor yet righteously remember the departure from thys vayne and wycked worlde, to the kyngdome that is prepared.

We

of Dauid.

We are commaunded daylye to praye: Thy Kingdome come, which petition asketh that synne maye cease, that death may be deuoured that transitozye troubles maye haue an ende.

That Sathan maye be troden vnder our fete, that the whole body of Chryst maye be restored to lyfe, liberte and ioye, that the powers and kyngdoms of this earth may be resolued and destroyed. And that God the father maye be all in all thynges, after that his sonne Chryste Iesus our sauiour hath rendred vp the kyngdom for euer.

These thynges are we al commaunded to pray, but whyche of vs, in the time whan al aboundeth wryth vs, whan neyther body nor sprite hath trouble, from our hart and wout dissimulaciō, can wishe these

The. 6. Psalme.

these thinges: Verely none: wyth
our mouthes we maye speake the
wordes, but the hart cannot thirst
the thyng to come, excepte we be
in such state, that worldly thyngs
be vnsauery vnto vs. And so can
thei neuer be but vnder the crosse.
Neyther yet vnder all kynde of
crosses are worldly thynges vn-
pleasaunte: for in pouertye riches
doe greatly delyte many. For al-
though they lacke them, yet desier
they to haue them: and so are they
neyther vnsauery nor vnpleasaunt.
For thynges that we earnestly co-
uet, ar not vnpleasaunte vnto vs.
But when thynges appertaining
to the fleshe are sufficiently minis-
tred vnto vs, and yet none of the
can mollyfye oure angwyshe nor
payne: then sobbeth the hart vnto
God, and vnsaynedly wyssheth an
ende

of Dauid.

ende of misery. And therfore our
heauenlye father of his infinite
wisdom, to holde vs in continu-
all remembraunce, that in this wret-
ched worlde there is no reste, per-
mitteth and suffereth vs to betēp-
ted and tryed wyth thys crosse, &
wyth an vnfayned harte we may
desyer not onely an ende of oure
troubles (for that Hal come to vs
by death) but also of all the trou-
bles of the church of God, which
Hall not be before the gaynecom-
myng of the Lorde Iesus.

The thirde cause I collecte of
Moses wordes to the Israelyts,
saying. The Lorde thy God Hall
caste out these nacyns by lytle &
lytle before thee. He wil not caste
them out al at once, lest perchauce
the wylde beastes be multiplyed
agaynst thee.

And also whan thou Halte
enter

The .6. Psalme

enter into that lande, and shalt dwell in the houses that thou neuer buildedst, and that thou shalt eat and bee fylled: geue thanks vnto the lord thy god, and beware that thou forget hym not, and that thou saye not in thy hearte: The strength of mine own hand hath broughte these greates riches vnto me.

In these wordes are two things appertayning to our matter, most worthi to be noted. First that Moses sayeth, that the Lorde wil not at once, but by litle and litle destroye those nacjons, addyng cause. Lest perchaunce (sayth he) the wylde bestes bee multiplyed and make vproure agaynste thee. The second, that when they had aboundaunce, that then thei shold declare themselves myndeful of Gods benefites, & that thei shold not

of David.

not thinke, that their own power,
wisdome nor prouision was any
cause that they had the fruid of
those commodites.

By these precedentes the holy
gost teacheth them, & like as they
dyd not possesse nor obtayn first
interest of that land by their own
strength, but that the Lord God
did frely geue it to them: So lyke
wyse were they not able to breke
nor enioye the same by any power
of them selves.

For albeit that God shoulde
haue in one moment destroyed all
their enemyes: Yet if he shoulde
not haue been their perpetual safe
garde, the wyld beasts shoulde
haue troubled them. And if they
had demaunded the questyon:
why wylte thou not destroye the
wyld beasts also: he answereth,
lest thou forget, the Lord thy god,
and

The .6. Psalme.

And say in thy heart: my strength
hath obtayned thys quietnesse to
my selfe.

Consyder dearly beloued, that
suche thinges as the sprite of god
foresaw dangerous and damna-
ble vnto them, the same thinges ar
to be feared in vs: for al thynges
happened to them in figures.

They were in Egypt. corporallye
punysed by a cruell tyraunte: we
were in spirituall bondage of the
deuill by synne and incredulite.

God gaue, to them a land that flo-
wed wyth mylke and honny, for
whych they neuer laboured: god
hath opened to vs the knowledge
of Chryste Iesus, whych we ne-
uer deserued nor yet hoped for
same. They wer not able to defed
the lande, after they were posses-
sed in it: we ar not able to retaine
our selues in the true knowledge
of

of Chryst but by hys grace only.
 Some enemyes were left to exercise them. Synne is leste in vs,
 that we maye learne to fyght. If
 enemies had not been, wild beasts
 woulde haue multiplyed amongst
 the. Vf such beasts, as we thinke
 most doe trouble vs, wer not per
 mitted so to dooe, worse beastes
 woulde haue dominion ouer vs.
 That is to wytte: Truste in oure
 selfe, arrogancy, obliuion and for
 getfulness of that estate, fro which
 God hath deliuered vs: together
 w a light estimation of al Christs
 merites, which sinnes ar y beastes
 that (alas) dououer no smal nom
 ber of me. Nether yet let any man
 think y if al kinds of crosses wer
 take fro vs, duringe y time, y we
 beare y earthly ymage of Aldā. y
 we shold be more perfect in vsig y
 spiritual giftes of God; To witte
 the

The 6. Psalme.

the remission of synnes, hys free
grace, and Christes iustice, for
which we neuer labored: the the
people shoulde haue been in vsing
of those corporall gyftes. And
Moses sayth vnto them: beware
that thou forget not the Lord thy
god. He, who knoweth the secrets
of hartes, geueth not his precepts
in vayne. If mans harte had not
bene proune and ready to forgeat
God and to glory in hys owne
strength, God had not geuen this
precepte, and repeated it so dylig
ently. For he neyther doeth nor
speaketh in vayne, but knowing
what thynges bee moste able to
blynde and disceave mā, the wif
dome of God, by hys contrarye
preceptes, geueth him warnyng
of the sãe. Experyẽce hath taught
vs, how suche beastes haue trou
bled the church of god: to speake
nothing

of David.

nothing of the time of the Pro-
phetes, of the Apostles or of the
primitiue church.

What trouble made Pelagius
by his heresy: affirming that mā
by naturall power and free wyll,
myghte fulfill the lawe of God,
and deserue for hym selfe remys-
sion and grace. And to come a litle
neare to our own age, hath it not
been openlye preached and affir-
med in scholes, and set out by wri-
tinges, that onely fayth doeth not
iustifie, but that workes doe also
iustifie: Hath it not ben taught,
that good workes may goe before
fayth, and may prouoke God to
geue his graces: What hath been
taughte of mens merites and of
workes of supererogation: sōe
openly affirming, that some menne
haue wrought moe good workes,
then were necessary to their owne

¶ i.

saluas

Howe

The .6. Psalme

Saluacion. I pray you confyder if these men sayd not: oure hande & our strength hath geue these things vnto vs. What roer these diuelish heresies and others, that haue infected the whole papystrey: Assuredly they were cruell and rauenous bestes, able to deuoure the soules of al those vpon whō they get the vpper hand: but the merciful prouidence of our God, willyng our saluacion, wil not suffer vs to come to that vnthankfulnes & obliuion. And therfore here he permitteth vs of our enemyes whis Apostle Paul to be buffeted, to the ende that we maye mourn for synne and hate the same, that we may know the only mediatur and the dignite of his office, that we may vnfaynedly thirst the coming of the Lord Jesus, and that we neither be presūptuous lightly

of Dauid.

Ie esteeming Christs death, nei-
ther yet vnmind full of our former
estate and miseries. And so this
cuppe is, as it wer, a medycyne,
prepared by the wisdom of oure
eternall phisicion, who onely kno-
weth the remydies of our corrupt
nature. Aduerte and marke deare
mother, that all commeth to vs
for our most syngular profyt. It is
a medicine, and therfore present-
ly it cannot be pleasynge. But how
gladly woulde we vse and receiue
whan the bodyes were sate, how
vnpleasaunt and bitter that euer
it were to drinke, that medycyne,
whiche would remoue syckenes,
and restore health. But O howe
much more ought we, wth patience
and thankes geuyng to receiue this
medicine of our fathers handes,
that fro our soules remoueth many

C.ii. mortall

The. 6. Psalme

mortall diseases, his holy gost for
woorkyng by the same: suche as is
pryde, presumptiō, contempte of
grace, and vnthāfulness. Which
be the very mortal diseases, that
by vnbelefe doe kyl the soule.

And doth restore vnto vs lowly-
nes, feare, inuocation of Goddes
name, remembraunce of our own
weakenes, and of Goddes infy-
nite benefites by Christ receiued.
Which be the very euident signes
that Iesus Chryste liueth in vs:
what sygnes and tokens of these
precedents hath appeared in you,
and in others that be in your com-
pany sithens youre fyrste professi-
on of **C H R I S T E**, it nedeth
me not to rehearce. **G O D**
graunte, that the eyes of menne
bee not blynded to theyrown per-
dicion.

But

of Dauid.

But to our purpose, deariye beloved accept thys cuppe from the handes of our heauenly father, & albeit your paynes be almoste intollerable, yet cast your selfe, because you haue none other refuge, before the throne of gods mercy, and wyth the Prophet Dauid, being in lyke trouble, say vnto him.

Hauē mercye vpon me O Lord: for I am weak.
O Lorde heale me, for all my bones are vexed.

Now proceedeth Dauid in hys prayer, addyng certayne causes why he shoulde be heard and obtayne hys petitions: but firste we will speake of his prayers, as they be in order throughe thys whole psalme

The. 6. Psalme

Psalme. Dauid in sāma desyereth
foure thyngs in this his vehemet
trouble: in y^e first verse he asketh y^e
god punish him not in his heauye
displeasure & wrath. In y^e secōde
verse he asketh y^e god Wolde haue
mercy vpo him, & in y^e third verse
he desireth that he shold heale hi,
and in y^e forth verse he asketh that
god shold returne vnto him, and
that he shold saue hys soule, eue
ry one of these thynges wer so ne
cessary vnto dauid, & lackyng any
one of them, he iudgeth him selfe
vnfortunate. He felt the wrath of
God and therefore desired the
same to be remoued, he had offer
ed and therfore desired merce,
he was fallen in most dangerous
sicknes, and therfore he cryed for
corporal health, God appeared to
be departed frō him, and therfore
desired he, that the comfort of the
holy gost shold returne vnto him.

And

of David.

And thus was David; not as commonly at y^e most part of mē in their prayers, who of a consuetude and custōe, oftē times, do aske wth their mouthes such thinges, as y^e harts do not greatly desyer to obtaine. But let vs marke principalli, what thyngs ar to be noted in these hys prayers: which he wth earnest mynd powred forth before god. Euidēt it is, y^e David in these his prayers sustayned & felt the very sense of gods wrath. And also y^e he vnderstode clearly, y^e it was god only y^e troubled him, & that had laid that sore scourge vpon him. And yet nowhere els but at god alone (who appeared to be angry wth him) seeketh he support or ayde: this is easy to be spokē, & the most part of mē wil iudge it but a light matter to flye to god in their troubles.

I confesse in dede, that if oure troubles come by mans tyrannye,

C.iiii. that

The .6. Psalme.

Let this
be well no-
ted.

Enemies
driue vs
from God
vnder this
crosse.

that then the most sure & most ea-
sy way is, to runne to god for de-
fense & ayed. But let god appeare
to be our enemy, to be angry with
vs and to haue left vs, how hard
& difficill it is then to call for his
grace & for his assistaunce, none
knoweth except such, as haue lear-
ned it in experience, nether yet can
any man so doe, excepte the electe
children of god: for so strong are
enemies, that wth great violence in-
uade & troubled conscience in that
troublesome battayle, that vnles
the hid seide of god shoulde make
the hope agaynst hope, they colde
neuer loke for any deliuerance or
comfort. The flesh lacketh not rea-
sons & perswasions to brynge vs
fro god. The deuyll by hymselfe
and by his messengers dare bold-
lye saye & affirme: & we haue no-
thing to doe wth god. And a weake
faith

of Dauid.

faith is oft cōpelled to confesse,
both þ accusatiōs & reasons to bee
most trew. In time of trouble the
flesh doth reaso: O wretched mā,
perceauest þ not þ god is angry w
ther He plageth the in his hore dis
pleasure, therfore it is in vain for
the to cal vpon him. The deuil by
his suggestiō oz by his ministers
doeth amplifie & aggrauate these
presidēts, affirming & beating in
to þ cōsciēce of þ sore afflicted in
this maner. God plageth thee for
thine iniquite, þ hast offēded hys
holy law: therfore it is labour lost
tō cry for mercy oz reliefe, for hys
iustice must nedes take vēgeaūce
vpō al inobedient offenders. In
thys meane seasō a weakē faith is
cōpelled to cōfesse & acknowledge
the accusatiōs to be most true: for
who can deny þ he hath not deser
ued gods punishmentes: þ fleas
feareth

The .vi. Psalme

feeleth þ̄ tormēt̄s, & our own weak-
nes crieth, al is true & no point cā
be denyed. The vehemēcy of thys
battaile in þ̄ sicknes of Ezechias,
and in the history of Job plainlye
may be espied. Ezechias, after þ̄
Esai. 38. lamētable teares he had cōplai-
ned þ̄ his life was taken awaye &
cut of before his tyme, & violence
was done vnto hym, and þ̄ God
had brused al his bones like a liō:
At last he sayeth: bee þ̄ suerty for
me O Lord, but immediatly vpon
these words, as it were correctig
himselfe, he saith: What Shall I
say: it is he that hath done it. Als
who should say, to what purpose
complayne I to hym? If he had a
ny pleasure in me, he woulde not
haue intreated me on this maner:
it is he himselfe, whō I thought
should haue been my suertye and
defendour, that hath wrapped me
in al this wretched misery: he cā
not

of David.

Not be angry, & mercifull at once
(so iudgeth hys flesch) for in hithere
is no contrarictie. I fele him to be
angrye wth me, & therefore it is in
vaine that I cōplayne or call vpon
him. This also maye be espyed in
Job, who after that he was accu- Job. 9.
sed by hys frendes, as one h^{ad}
deserued hys plaze of god, & after
that his wife had wylled him to
refuse al iustice, and to curse god
and so to dye: After hys most gre
uous complayntes he saith, whē
I called vpon him, and he hath ans
wered, yet beleue I not that he
hath heard mi voice: as Job wold
say, so terrible ar my torments, so
vehement is my payne & anguish,
that albeit verely god had heard
mi peticiōs, yet fele I not h^{at} he wil
graunte me my requeste. Here is
a strōg battail, whē perfectly the
vnderstāde that remedye is none
but in God onely, and yet from
gods

The .v. Psalme.

gods hand they loſe for no ſup-
port, as might appeare to mennes
iudgementes: for he ſayeth, that
god puniſſeth him & therfore cā
not be merciful, and he ſdouteth,
whether god heareth hym or not,
appeareth to haue caſte awaye,
al hope of gods deliuerance.

Theſe thyngs put I you in mind
of beeloued mother, that albeit
your paynes ſome tymes bee ſo
horrible, & no releaſe nor cōforte
you fynde, neyther in ſpirite nor
body: yet if the hart cā only ſobbe
vnto God, deſpaire not, you ſhal
obtayne your hartes deſier. And
deſtitute ye are not of fayth. For
at ſuch tyme as the fleſhe, natural
reaſon, the lawe of God, & preſente
tormēt, and the deuil at once doth
cry: god is angry & therfore is ther
neyther helpe nor remedye to bee
hoped for at hys handes: at ſuch
tyms

of Dauid.

tyme, I say, to sobbe vnto god, is
the demōstraciō of y^e secrete seede
of god, which is hyd in Goddes
elect children, and that only sobbe
is vnto god a more acceptable sa-
crifice, then w^oute this crosse to
geue our bodyes to be bzent, euē
for the trueth sake. For if god bee
present by assistaunce of his holy
spirite, so that no doubt is in oure
consciēce, but y^e assuredly we stād
in gods fauour, what cā corporal
trouble hurt y^e soule or mind? See-
yng the bitter frosty wynd cannot
hurt y^e body it selfe, which is most
warmly couered & clade frō wy-
lēce of y^e colde. But whē y^e sprite of
god appereth to be absēt, yea whē
god him selfe appeareth to be our
enemy, then to say, or to think, As
Job in his trouble, albeit he shold
destroy or kil me, yet wyll I trust
in him; O what is the strength &
vehemēcy

The .6. Psalme

Whemery of þe faith, which so lon-
geth for mercy, whē þe hole man fe-
leth nothing but dolours on eueri
side. Assuredly that hope shal ne-
uer be confounded, for so is it pro-
mysed by hym, who can not repēt
of his mercy and goodnes: reioice
mothe and syghte to the end, for
sure I am that ye are not vtterlye
desstitute of that spirite, who
taught Dauid and Job. What o-
bedyence I haue heard you geue
vnto God in your moste stronge
tormēt, it nedeth me not to write:
only I desyer (which is a portion
of my dayly prayer) God oure fa-
ther for Chryst Iesus his sonnes
sake, that in all youre trouble ye
may continew, as I haue left you
and that wyth Dauid ye maye
sobbe. Albeit the mouth may not
speake, yet let the heart grone and
say, haue mercy vpon me O lord, &
heale

of David.

heale me. And then I nothyng
doute, your greuous torment shal
not molest you for euer, but shortly
shal haue an ende to your euer
lastyng consolacion and comfort. Obiection
Ye thynke peradventure, that ye of the flesh
would gladly cal a praye for mer-
cy, but the knowledge of youre
synnes doe hinder you.

Consider dearly beloued, that Answer
all phisike or medicine serueth on by a similis
ly for the payente: so doth mercy tu de.
serue onely for the synner, yea for
the wretched and most miserable
synner. Dyd not Dauid vnder-
stande hymselfe to be a synner &
adulterer, and a shedder of inno-
cent blood: ye knewe he not also
that he was punisht for his synes?
Yes verely he did, and therefore
he called for mercy. Which he that
knoweth not y^e heauines & multi-
tude of synes, can in no wise do, but
most comonly doth despise mercye
when

The .c. psalme

When it is offered, or at least the
man, & feleth not & burthen of sinne
lightly regardeth mercy, because
he feleth not how necessary it is
vnto hym: as betwixte Christ and
the proude Pharises, in many pla
ces of & new testament it is to be
seen. And therfore deare mother,
if your aduersary trouble you, or
ther & your synnes past or present
obiecting & mercye appertayneth
not vnto you by reason of your
synnes: answer vnto hym as you
are taught by Christe, that the holo
nedeth no phisicion, neyther yet
iust mercy nor pardon. But that
Christ is come to geue syght to
blind, and to call synners to repen
taunce: of whom you acknowledge
your selfe to be & greatest, & yet
ye doubt nothyng to obtaine me
cy, because it was neuer denied to
none that asfeth the same in faith.

of David.

And thus no doubt ye shal obtayne victorie by Chryste Iesus, to whom be prayse for ever and ever. Amen.

In the rest of Da-

uids prayers, nowe will we behorter, that we may come to the groundes of the same. ¶ (¶)

After the desyring of mercy, now desyrezth David a corporal benefite, sayig: Heal me lord. Herof is to be noted, that bodely health, being the gyfte of God, maye bee asked of hym without synne, albeit that we understande, our selves too be punished for our offences. ¶ Neither
D. yet

The 6. Psalme

yet in so prayinge are we contrarie to gods wil: for his prouidence hath planted in the nature of man a desire of healthe, and a desire for it maye be conserued. And therefore is he not offended for wee aske helth of bodie, when we lacke it, neyther yet that we seeke preservation of our helth by suche ordinarie meanes as he hath appointed: prouided alwayes, that God himself, be first sought, and that we desyre neither lyfe, neither helth, to the hynderraunce of godes glorie, nor to the hurt or destruction of others our brethren, but rather that by vs goddes glorie maye be promoted, and that others our brethren by our strength, healthe and lyfe, maye be comforted and defended. These precedentes now rightly obserued, it is no synne earnestly to aske of God healthe

of Dauid.

of bodye, albeit we know our sicknesses to be the very hande of god punishing or correctinge our former euell lyfe.

This I write because some men are so seuerer, that they wolde not that we should aske bodely health of God, because & sickness is sent to vs by him: but such men do not righteously vnderstande, neither yet consider & sickness is a trouble to the body, & & God commaundeth vs to call for his helpe in all our troubles. Surely our submissiō and prayers in such extremitie is the greatest glorie & we can geue vnto God: for so doing we thinke & his mercy aboundeth aboue his iudgement, & so we are bold to pray for & withdrawing of his scourge. Which peticiō no doubt he must graunte: for so he promiseth by Jeremy his prophete, saying: If I haue spokē agaynst any natiō or citie, sayig:

D.ij.

that

Jerem .18.

The. 6. Psalme

Mark wel. that I wil destroy it and if it turn
from iniquite and repente: it shall
repent me also of the plagues, that
I haue spokē against it. God pro
miseth to shewe mercye to a hole
citie or nacion, if it repent, it wyl
he not do the same to a particular
person, if in his sicknes he call for
grace. He hath shewed vnto vs
that he wil by diuerse examples,
and specially by the leprosy of
Mary the sister of Moses and
Maro, whiche he receaued of the
lordes hand, punishinge her hie
hautye minde: and againe vpon
her submission, and at the prayer
of Moses, she shortly was restor
red to helth: but to proced, David
moreouer praieth: turne againe
O Lorde. It appeareth vnto Da
uid, beyng in the extremitie of his
paine, that God was altogether
departed

of David.

departed from him: for so alway
iudgeth the fleshe (yea the whole
man) when trouble worketh by a
ny continuance of time. Dauid
had sustained trouble many daies,
he had prayed and yet was not de
liuered. And therfore iudgeth he,
that God beeing offended for his
sinnes had left him. And yet plain
it is that God was with him, wor
king in his hart by his holy sprite
repentaunce: expresseinge fourthe
those sobbes and grones: as also
the desier he had to be restored to
that comferte and consolacion,
whiche some tymes he had felte
by the familiarite, whiche he had
with god. All these mocions, I sai,
were the operations of Goddes
holyspirite: and yet Dauid could
perceave no comfort nor presence
of GOD, in that hys trouble,
D.iii. but

The. 6. Psalm

but lamentably complayneth, as before you haue heard. Hereof it is playne, that the very elect some tymes are without all feling of cōsolation: and that they thynk the selfs altogether destitute, as maye bee sene in Dauid.

But it is chieflie too be noted, that Dauid in this his anguysshe remembreth, that god some times hadde ben familiar with hym: for he sayeth, turne agayne o Lorde, signifyinge thereby, that before he had felt the sweetenes of gods presence: but now he was left to hym selfe without felynge of cōforte or consolation. For thus appeareth Dauid to complayn.

Hast thou not ben familiar wth me o Lorde, thy vnprofitable seruaunte: diddest not thou calle me from fepingē Bepe, to bee annoynted fying ouer thy people Israell: diddest

of Dauid.

diddest not thou so incourage my In trouble
mynde, that I feared not & freshe Dauid re-
strength of the cruell Lyon, ney-membzeth
ther yet the deuouringe tethe of & what God
hungry Beare, frō whose Jawes somtymes
I deliuered mi sheper: diddest not had wro:
thou once inflame my harte, with ught by di.
the zele of thy holy name: & when
all Israell were so affrayed, that
none durste incountre with that
mōstre Goliath, yet thi sprit made
me so bolde and so valiante, that
without harnyes oz weapons (ex-
cept my slyngstasse and stones) I
durst enterpryse singular battayle
agaynste hym: was it not thy
strengthe that gaue me victoerye,
not onely at that tyme, but also of
al other enemies that haue sought
my life sencer: hast not & made my
soo glad by the multitude of thy
mercies and thi most gracious fa-
uour, which thou frō time to tyme.

D. iij.

moste

The.6. Psalme

most aboundantly hast poured
 vpon me, that both soul and body
 hath reioysed throughe the glad-
 nes of thy countenance: hast thou
 not ben so effectually with me pre-
 sent in troubles and daungers, &
 my very enemyes haue knowen &
 confessed, that thy power was al-
 wayes with me, and that thou did-
 dest take my defense vpo thi self:
 and wilt thou now so leaue the ha-
 bitacion that thou haste chosen:
 Shall it be left desolate for euer:
 can thy mercyes haue an end: and
 Shall thy fatherly pietie neuer ap-
 peare more vnto me: & Shalte thou
 leaue me for euer thus to be tormē-
 ted, whom thou hast afore so abou-
 dauntly comforted: O Lorde, I
 am sure thy mercyes wyll not so
 intreate me, and therefore turne
 agayne O Lorde. And make me
 glad with thy countenance, whō
 of

Wilt thou
 forsake thy
 seruaunte
 that thou
 haste done
 so muche
 for

of David.

of a longe tyme thou haste leste
voyde of consolacion and ioye.

Aduerte and consyder deariye
beloued, in what estate was Da-
uid, when that he had none other
comfort, except the onely remem-
beraunce of Goddes former bene-
fites shewed vnto him. And there-
fore maruel ye not nor yet despair
ye: albeit that ye fynde your selfe
in the same case, that David was.

Sure I am, that your own harte
must confesse that ye haue recea-
uede euen lyke benefites of the
handes of God, as Dauid dyd.
He hath called you from a more
vile office, then fro the keeping of
shepe, to as great a dignite (touch-
ing the euerlasting inheritance)
as he did David. For from the ser-
uice of the deuill and sinne, he
hath annoynted vs Priestes and
Kynge by the blood of his onely
sonne

The. 6. Psalme.

sonne Iesus: he hath geue you co-
rage & boldenes to fight againste
more cruell, more subtile, more dan-
gerous, and against enemies, that
be more nye vnto you, then either
was the Lyon, the beare, or Goliath
to Dauid: agaynst the deuill
I meane, & his assaultes, against
your owne flesh, & moste inward
affections, against the multitude
of them þ were (and yet remayne)
ennemies to Christes religiō: yea,
and against some of your most na-
turall frendes, whiche appeare to
professe Christe with you, & in þ
parte the battayle is the more ve-
hemente. What boldenes I haue
sene with you, in all suche cōflic-
tes, it needeth not me to reherce.

I wyte this too the prayse of
God, I haue wōdred at that bold
constancy, whiche I haue founde

of Dauid.

in you at such tyme, as myne own
hart was fainte. Seure I am that
flesh and bloud coulde neuer haue
perswaded you, to haue contened
and set at naught those thinges, &
& world most esteemeth: you haue
tasted & felte of godes goodnes &
mercies in such measure, that not
onely ye are able to reason, and
speake, but also by & spirit of god,
working in you, to geue comfort &
consolatiō to such as were in tro-
ble, and therfore moste deare mo-
ther, thinke not & God will leaue
his owne mansion for euer. No,
impossible it is that the deuell shal
occupye goddes inheritance, or
yet that he shal so leue and forsake
hys holye temple, that God wyll
not sanctifye the same. Agayne,
God sometymes suspendeth his
owne presence frome his elected,

as

The. 6. Psalme

as here by Dauid may be espied. And verie often suffreth he hys elect to taste of bitternes & gryef, for suche causes as are before expressed. but to suffre them too be rest out of his hādes, & he neither will, nor maye permit. For so much as he a mutable God: and gaue hys glorie to an other, if he permitted hym selfe to be ouercommed of hys aduersary: whiche is as life impossible, as it is that God shal cease to be God. Nowe laste Dauid prayeth: Deliuer my soul and saue me. In this prayer no doubt Dauid desyred too bee deliuered from the very corporall deathe at that tyme, and hys soule too be saued from these present plagues & greuous to:ments, that he sustained. In whiche it mighte appeare to some, that he was more addicted to this present lyfe, and that he los

ued

of Dauid.

ned more the quietnes of y^e fleshe,
then it became a spirituall man to
do. But as before is sayde, God The moste
hath naturally ingrafted and plaⁿ-spirituall
ted in man this loue of lyfe, tran^s-man desy^r-
quilitie and rest, and the most spi^rreth reste.
ritual man oftyme desireth them,
because they are scales and witz
nesses of that leage and felowship
that is betwene God & his electe.
And albeit that trouble most cō
monly dothe folow the frendes of
God, yet is he nothing offended,
that earnestly we aske our quiet,
neither is that our desyre any de
claration of carnalitie or of ino^r-
dinat loue, y^e we haue to y^e worlde:
consideringe that the final cause,
wherfore we desire to liue, is not
for intoyinge of worldly pleasur
res (for manye tymes in the myd
dest of those we graunte and con
fesse, that better it is to be absent
frome

The. 6. Psalme

frome the body) but y^e chief cause why goddes elect do desyre lyfe, or to haue rest in earthe, is for the mayntenaunce of gods glorie, & y^e others maye see that God taketh a care ouer his elected. But now to the groundes and foundations of Dauids praiers, and wheruppon his praiers do stande.

1. The first is take fro the vehement trouble which he sustained, & fro the long continuance of the same. 2. The second is take fro y^e goodness of God. 3. And the third fro goddes glorie, and from the insolent rage of hys ennemies.

Here is to be obserued & noted, that neither is trouble, neither long continuance of the same, neither yet the proude and heauy myndes of wicked men, the chief mouing cause, why God heareth our praiers, & declareth him selfe merciful vnto

of David.

vs: and therfore they maye not be
the sure and sounde foundations
of our praiers. But only gods in-
finite goodnes is y^e fountayn of all
mercie & grace, which springeth &
commeth vnto vs by Christ Iesus
his sonne. But they are causes, by
operation of the holy Ghost, hel-
ping our weakenes to beleue & to
trust that God, who is father of
mercies, will not be angry for e-
uer at the sore afflicted, neither
yet that he will punish without
mercy, such as call for his helpe
and comforte: as also that God,
who hath alwaye declared hym-
self enemy to pride, wil not suffre
the proud and obstinat contēners
of his poore saints lōge to blas-
pheme his lenitie and gentelnes,
but that he will poure forth the hys
plagues vpon them, accordinge
too hys threateninges.

2nd

The. 8. Psalme

And so are oure troubles and the
tyranny of oure ennemies in that
behalfe fundamentes, whereup-
pon our prayers maye stande: as
here appeareth. Dauid describeth
his dolour, and the continuance
therof in these wordes.

I am consumed

away with sickness, all my bones
are vexed, and my soule is in hor-
rible feare: but Lord, howe longe
wilt thou thus intreate me? I am
winded for sobbinge: I watre my
bedde with my teares.

Let vs ymagyn that Dauid
thus speaketh: O Lorde,
mayst thou, who euer hast
taken care for me frome my
mothers wombe, now forget me,
workmanship of thine own handes?

Best mayst thou, that haste declared thy selfe so mercifull vnto me in all my tribulations, now in the ende take thy mercyes clene from me: Haste thou no pitie o Lord: doest thou not beholde that I am pyned and consumed by this greuous torment: wherin not only is my tendre flesh, but also my very bones (the strongest parte of the bodye) so vexed, that neither is there bewty nor strenght left vnto me. If these anguyshes occupied the bodye onely, yet were þ payne almoste insufferable: but o Lord, so horribly is my soule tormēted, that albeit it be immortal, yet it so quaketh & trēbleth, as very death should deuoure it. And thus do I sustayne most greuous torments, both in bodye & soule, of so longe continuance, þ it appeareth vnto me, þ hast forgottē to be merciful.

¶

O Lorde

201379

The .6. psalme

O Lord. How long wilt thou in-
treat me in this maner? hast thou
forgotten thy louing mercies: or
hast thou lost thy fatherly pittie?
I haue no longre strength to crye:
yea, and for sobbes and grones
I am so werye, that my breath
fayleth me, y^e teares of myne eies
where with nighilie I haue wetted
my bedde, hath borne witnes of
my vnfayned doloure: but nowe
my eyes are waxen dymme, & my
whole strength is dyled vp. In
all these lamentable complaints
Dauid speaketh vnto God, as he
wold speak vnto a mā that were
ignoraunt, what an other man suf-
fered, whereof it maye be vnder-
stande, howe the moste prudente,
and the moste spirituall man iuda-
geth of god in the time of trouble:
assuredly he thought that God is
feth

of Dauid.

taketh no care for hym, and therefore
doeth he, as it were, accuse God
of vnmmyndfulnes, and that he lo-
teth not vpon him with y^e eyes of
his accustomed mercye, as clearly
by these wordes maye be espied.

And yet are Dauids troubles
the firste grounde and cause why
he maketh his praiers & claymeth
to be heard, not that troubles (as
before is noted) are sufficiente by
them selves for gods deliuerance,
but in recompting his dolor, Da-
uid hath a secret accesse to goddes pertaineth
mercy, which he challēgeth & clay to all y^e crea-
meth of duetye to appertayne to tures of
all hys, who in the tyme of trou-
ble call for hys supporte, he alpe for thesam
& ayde. And it is thesame ground vnfainedly
that Job taketh, where he sayeth:
is it profitable vntoo the, that
thou violentlye oppresse me &

L. ij.

Wilde

The. 6. Psalm e

Job. 9.

Wilt thou despise the worke of
thine own handes: thou hast four-
med & made me altogether: and
wilt thou now deuour me? Remem-
bre I beseeche thee, that thou hast
fashioned me as a moulde, and
thou shalt bring me to duste: thou
hast covered me with skynne &
flesh, with synnoweres and bones
hast thou ioyned me, with lyfe &
gentlenes hast thou beutified me,
and thy prudence hath kepte my
spirit. Here maye be espied vpon
what grounde these two stode in
their moste greuous paynes.

Their trouble moued them to
complayn, & to appele to the great
mercy of god, which as thei aledg
euen so it is moste sure, he maye
denye to none that aske it: for as
the troubles of his creaturs is nō
aduantage vnto God, so too denye
mercy whē it is asked, were to de-
nye him self, & herein dearly belo-

ued

and, I harteli wiſh you to reioyce:
 For I cā be witnes how cōſtātly
 ye haue called for grace in your an
 guiſhes, & your own cōſciēce muſt
 teſtify & oftē times ye haue foude
 releaſe & cōfort in ſuch meaur, &
 ye haue bē bold to triūphe againſt
 your aduerſaries in Chriſt Jeſus
 your ſauour. Be nothing affraied
 albeit preſentlye ye fele not your
 accuſtomed cōſolatiō: & ſhall hurt
 you no more then yē troubles of Da
 uid & Job did hurte thē, who in yē
 time yē thei ſpake theſe former wor
 des found no more cōſolation, then
 you do now in the moſte extremi
 tie of your trouble. Neither yet did
 they haſtely obtain cōfort: for Da
 uid ſayeth: o Lord, how lōg wilt
 thou ſo cruelly puniſhe me? And
 yet we know moſte aſſuredly that
 thei were heard, and that thei ob
 tained their owne hartes deſyre,

as no doute euery man shal, that
in tyme of trouble (be it spirituall
or corporall) appealeth onely too
goddes mercye.

The seconde grounde and funda-
cion, whereuppon the prayers of
Dauid do stande, is the infinite
goodnes of God, for thus he say-
eth: Saue me o Lorde, for thy
goodnes. Dauid before had asked
mercye, and declared his cōplain-
tes, but now searching it reasonig
to him self secretly in his cōsciēce
after this maner: whi shoulde God
shew mercy vnto him, that so hays-
nously had offended, & that iustly
was tormented by gods hand for
his transgressiō & synne: no other
grounde y^e is alwaies sure & perma-
nent findeth he, except gods infie-
nite goodnes, which he espieth to
be the onely staye, which neither
tempest of wyndes, neither flow-
des of

Des of water are able too ouer-
throw nor vndermynde. And O
how persing are y^e eyes of faith, & **The eye of**
in so depe a doungeon of despera- **fayth.**
tion, cā yet espie in the middes of
those troublefom darkneses, good-
nes to remain in God : yea & such
goodnes as is sufficient & able to
ouercome, deuoure & swallow vp
all y^e iniquities of his electe, soo &
none of them are able to gainstād
or hyndre goddes infinite good-
nes, to shew his mercy to his troub-
led chyl dren.

Here by are we taughte belo-
ued mother, in the extremitie of
oure trouble, to runne to goddes
onely goodnes, there to seke com-
fort, by Christe Iesus & no where
els. I feare nothinge the blasphem-
ous voyces of suche, nor their
raygnynges agaynst God and a-
gaynst his only eternall veritie,

¶ are not ashamed too affirme
this kynde of doctrine maketh me
negligēt to do good works against
whome no otherwise wil I cōtēde
then doth the apostle, sayig: their
damnatio is iust. For my purpose
a mynde is to edifie those, whom
God hath called frō darkenes too
light, whose eyes it hath pleased
his mercy so to open, that euidently
they feelee y flesh to rebel against
the spirit, euen in y houre of their
greatest perfectio: in such māner,
that all power, all iustice, and all
vertue proceeding from vs is so cō
tamine and defyled, that y very

The moste good works, which we do, must
purest wor be purged by an other, & y ther-
res, y man fore can none of them be an infal-
can do, are libe grounde of oure prayer, ney-
in the sight ther yet a sufficiente cause whye
of God yn we shoulde be hearde. But the
clene.
goodnes of God, as it is infinite,
so can

so can it not bee defiled by our
iniquitie: but it perseth throughe
thesame, and will shewe it self to
our consolation, euē as y beames
of y brighte sone perse throughe
the mistye and thicke cloudes, &
brynge doune his naturall heate,
to comfort and quicken suche her-
bes and creaturs, as through vio-
lence of colde were almost fallen
into deadly decaye. And thus the
onely goodnes of God remaineth
in all stormes the sure foundacion
to the afflicted, agaynste whiche
the Deuell is neuer able too pre-
uaile,

The knowlege of this is so ne-
cessarie to the afflicted consciēce,
that withoute the same it is verry
harde to withstande the assaultes
of the aduersarie. For as he is a
sprite moste subtill, and vygilant
to trouble the chyl dren of God, so
E.v. is

The. 6. Psalm.

Is it easy to him to deface and vndermynde all the groundes & causes that be within man, & especially when we are in trouble: yea, he can perswade & we lacke those things, which most assuredly we haue by gods fre gift & grace. As for exāple: If we desire to be deliuered frō trouble & anguyſhe of cōscience with David & Job, sūds daynly canne the Deuell obiecte, what appertayneth their example vnto the: they had many notable and singular vertues, which thou lackest: if wee desire remission of synnes with Magdalene, & Peter, or with anye other offenders, he hathe these vartes readye too. Houte, they hadde fayth, but thou haste none, they hadde true repentaunce, thou arte but an ypocrite, they hated synne and continued in good woorkes, but thou reioycest

cest in synne, and doeste no good
at all. By these meanes can he,
who is the accuser of vs and of
oure brethzen, euer finde out some
craftie accusation, too trouble the
weake conscience of the afflicted,
so longe as euer it resteth vpon
any thinge that is within it selfe:
and tyll by operation of the ho-
lye Ghooste, we are rauished and
reste vp too the contemplation of
oure God, so that our myndes are
fixed onely vpon goddes infinite
goodnes, clanning by thesame to
receyue mercye, as Job doeth in
hys former woordes, the sense
and meaninge whereof is this: O Oh moste
Lorde, thou madest me when yet faythful
I was not, thou gaueste me soule
a body, when I neither knew nor
vnderstode what thi power was,
I feddest & nourishedest me, whē I
could do nothig but wepe & mourn.

And

And thy merciful prouidence vnto this daye hath preserved my lyfe, & yet neither I nor my woorkes could profite the: for þ (whose habitation is in heaue) needest not the helpe of man.

And as for my woorkes, suche as the fountayne is, suche must þ water be: my harte is corrupted: how then can anye thinge that is cleane procede from the same. And so what euer I haue receaued, that eyther was, is, or hereafter shal be within my corrupte nature, all proceadeth frome thine infinite goodnes, whiche beganneste to shew thy mercy before þ I knewe the: canst thou then leaue me thus in my extremitie? I graunt and confesse, that I haue offended: but is there any creature cleane and perfecte in suche perfection, þ withoute mercye he maye abyde the
triall

of David.

trial of thy iustice: or is there any
iniquitie now in me, whiche thy
wisedom did not knowe befoze?
And thus appeale I to thi mercy,
whiche springeth frō thy infinite
goodnes. O deare mother, when
the afflicted soul can thus forsake
and refuse what euer is in man, &
can staye it self (howe litle soeuer
it be) vpon goddes infinite good-
nes: then are all the fyrie dartes
of the deuell quenched, and he is
repulsed as a confounded spirit.
It shall hurte nothinge, albe it
the stormye tempeste cease not
suddanlye. That is sufficient that
thys ancker bee caste out, whiche
assuredlye shall preserue youre
Wyppye, that he violentlye runne
not vpon the forelande of despe-
ration.

This I write beloued in the
Lorde, knowinge what hath ben
your

The .8. Psalme.

your complaints heretofore, in
that ye founde your faith faynte,
that you coulde not repente your
former euell lyfe, that ye founde
no disposition nor readynes too
good workes, but were rather car-
ryed away of synne & wickednes.
If all this hadoe ben true, yet had
ye ben in no worse case, then was
the Apostle Paule, whē he cried :
o wretched and vnhappy mā that
I am: who shall deliuer me frome
this bodye of synne. : But I assu-
redly know that the chief parte of
your trouble proceadeth frome
malice and enuye of the Deuell,
who woulde perswade too your
harte, that ye delyghted in those
thynges, whiche too you were
mooste displeasyng. For howe
ofte haue you complayned vpon
the weakenes of your faythe :
howe

of David.

howe ofte haue you lamented the
imperfection of youre fleshe? The
teares of youre eyes haue witness
sed before God, that ye delyted
not in suche thynges as youre ad-
uersarie falselye layeth too youre
charge. For who vseth continu-
allye to mourne in those thynges,
that are pleasinge to his harte, if
they be present with him at all ti-
mes? or who will desyre thynges
pleasinge too be remoued frome
hym? Ye haue mourned for youre
weakenes, and haue desyred your
imperfection to be remoued, and
ye haue detested all sortes of ido-
latrye. Howe then can ye thynke
that ye take anye pleasure in the-
same? Despayre not, althoughe
that all remembraunce of goddes
goodnes or worthynes bee remo-
ued frome youre mynde,

Ye

The 8. psalme.

ye haue David, Job, Daniel and
all other the sainctes of God, in
equall sorte with you: of David &
Job ye haue heard, and Esaie ma-
king his heauy complaynt, for the
plagues of the people of Israell,
openly confesseth that all hadde
synned, that their righteousnes
was nothinge but fylthines, that
none soughte God, that none cal-
led vppon hys name. And Da-
niell in hys prayer lykwise con-
fesseth, that all hadde wroughte
wickedlye, that all hadde declyn-
ed frome God, yea, that none
hadde submitted them selves to
God, nor yet hadde made sup-
plication vnto hym, albeit he had
punished their former inobedi-
ence: and therefore sayeth he, that
they did not alledge their owne
iustice in their prayers.

Considere

Consider deare mother, that no me-
tion is made of any righteousness
that was within themselves, nether
yet do they glorie of any workes
or vertues, that they had wrought
before: for they vnderstode that
God was authour of al goodnes.
And therfore to hym only apper-
tayneth the prayse. But as for
their sinnes: they vnderstode the
to be the infirmities of their owne
fleshe. And therfore boldly called
they for mercy. And that by gods
infinite goodnes, which is nolesse
free vnto you, then vnto them,
accordyng to the riches of his li-
berall graces, which plentifullye
he poureth forth vpon all the, that
incal the name of the Lorde Je-
sus. The thirde and laste grounde
of Dauids prayers was, the glory
and prayse of Gods name to bee
shewed and vttered in hys lyfe,

The. 6. psalme

as in these wordes he declareth

For there is no
remembraunce of thee in
death, who laudeth thee
in the pytte.

As Dauid would saye:
O Lorde, howe shall I
praise and declare thy good
nesse & when I am deade
and gone downe into the
grave. It is not thy ordinarie
course, to haue thy myracles and
wonderous workes preached vnto
men by those, that are buried,
and gone downe into the pytte:
those, that are dead, make no men-
tion of thee in the earth.
And therefore O Lord, spare thy
seruaunt

of Dauid.

seruaunt, that yet for a time I may
shewe and wytnes thy wōderous
worke vnto mankind. These most
godly affections in Dauid did en
gender in hi in a vehement horror
and feare of death, besydes that,
whyche is naturall and common
to all men, beecause he perfectlye
vnderstode that by death he shall
be letted any farther to auance
the glorie of God. Of thys same
he complayneth moste vehement
lye in the .88. psalme, where appe
rynglye he taketh from the deade
sense, remembraunce, feling and
vnderstandynge, alleagyng that
G O D worketh no miracles by
the dead, that the goodnesse of
G O D can not bee preached in
the graue, nor hys farth in per
dycyon, & that hys marueylous
woorkes are not known in dark
nesse.

S.ii. By

The .6. Psalme

By whiche speeches we may now
vnderstande that Dauid taketh a
sense and felyng from the dead,
neyther yet that they, whych are
dead in Chryst, are in such estate,
that by God they haue not conso-
lation and lyfe, no Chryste hym-
selfe doth witnes the contrarye;
but Dauid so vehemently depres-
seth their estate and condition, be-
cause that after death they are de-
priued from al ordinary ministra-
tion in the church of God: none of
those that are departed ar appoin-
ted to be preachers of Gods glori-
ty vnto mankynde.

But after death they cease any
more to aduance Gods holi name
here amongst the liuing on earth,
and so shal euen they in y^e behalfe
be vnprofitable to y^e congregacion,
as touchinge any thyng that they
can doe eyther in body or soule.

of David.

ter death. And therfore most earnestly desired David to liue in Israel, for the further manifestatio of Gods glory. Here is to be obserued a short, but yet a most necessary note. Whyche is thys, what be the thynges that we ought principally to seke in thys transitorye lyfe. Not those for whiche the blinde world contendeth and striveth, but God and hys louynge kyndnes towarde mankynde, his amiable promyses, and trew religion to be auanced, and preached vnto others our brethren, that bee ignoraunt. For if so we do not, we may rather be recounted beastes then me, dead stockes not lyuing creatures, yea rather thinges that be not at all, then substaunce having ether beyng or lyfe. Seinge that the heauens declare the glory of God, the earth wyth y hole

S.iii. contētes

The .6. Psalme

contentes therof, what euer they
be, doe geue prayse to hys holy
name, the sea, floudes and foun-
taynes, & the wonders contained
in the same, doe not cease to make
manifest the wysdome, the power
and the prouidence of their crea-
tor, what then Salbe sayd of mā
that neither seeketh, neyther regar-
deth gods glory: yea, what Salbe
iudged of those, & not only hinder
gods glory, but also declare them
selues enemyes to such, as would
promote it. I must speake my cōs-
cyence wth a sorowfull heart, they
are not onely dead, but they are
also of the nature of him by whose
malice and enuy death entred into
the worlde, & is, of the deuill. But
them I omitte at this present, be-
cause their accusatton doeth not
much appertayne to thys our ma-
ter, wherof now I must make an
end, some what contrarye to my
mynde.

mynde: For so I am compelled
by some presente troubles as wel
of bodye as of sprite. The .4. part
of thys Psalm omitte I to more
oportunitie: for it doth not muche
appertayne to the spiritual crosse
but it is as it were a Prophecy,
spoken agaynste all suche, as re-
ioyce at the troubles of Goddes
electe, who assuredly shalbe con-
founded and sodenlye broughte
to shame, when the Lorde shal
heare the voyces of the sore afflic-
ted. Now deare beloued in oure
sauioure **CHRISTE** Je-
sus, seeynge that the spirytual
crosse is proper to the chyldren of
GOD, seeynge that it is geuen
to vs, as a moste effectuell medi-
cine, as wel to remoue diseases as
to plant in our soules moste nota-
ble vertues, suche as humilite,
fasts of mynd, pencye
conscience

The. xij. psalme

mercy, contēpt of our selues, and
continuall remembraunce of our
owne weaknes and imperfection.
And seing that you haue had most
evident signes, that this same me-
dicine hath wrought in you a part
of al the premisses, receaue it thāt
fully of your fathers hande, what
trouble so euer it bryng wyth it:
and albeit that the fleshe grudge,
yet let the sprite reioyce, stedfast-
ly loſyng for deliuerance, and as-
ſuredlye ye shall obtayne, accor-
dyng to the good wyll and pro-
myse of him, who can not de-
ceaue, to whom bee glory
for euer and euer be-
fore hys congre-
gacyon. A-
men.

¶ Appertayneth
herof now I n.
o, some what contrary. Now
mynd

Now seeynge it is vncertaine beloued mother, yf euer we shall mete in this corporall lyfe: whyche wordes I wil not ye take in any displeasure: for if God continue you in lyfe and me in corporall health, I shall attempte and assaye to speake wyth you face to face, wythin lesse tyme then is passed sence the one of vs laste saw the other. And be you assured beloued mother that nether shall it be the feare of death, nor y^e rage of the deuill, that shall impede or hynder me: and therfore I beseeche you take not my wordes in that part, as though I were not mynded to viset you agayne: no I assure you, that onely gods hand shall wythholde me. But because our lyfe doth vanyshe as y^e smoke before the blasts of wynde, my
conscience

The .6. Psalme

conscience moueth me to write
vnto you, as though I should take
from you my laste good night in
earth. The some whereof is this,
to exhort and admonyshe you, eue
as that ye wyll haue parte wyth
Chryste Jesus, to contynewe in
doctryne to the ende, whyche bee
fore the world ye haue professed.
For beefore God, beefore Chryste
Jesus hys sonne, and beefore hys
holye Angels, neyther eshame I
too confesse, neyther doubt I to
affirme: that the doctryne, whiche
you and others haue heard, not
only of my mouth, but also saythe
fully taughte by the mouthes of
many others, of whom some are
exyled, some cruelly cast in prysc,
and the reste commaunded to sy-
lence, is the onely worde of lyfe.
And that all doctryne repugning
to the same is diabollicall and er-
roneus

romens, whyche assuredlye shall
 bryng death and perpetuall con-
 demnation to all those, whyche
 thereto shall condescend and agre.
 And therefore mother be not mo-
 ued wth any wynde, but stycke
 to Chryste in the daye of this his
 battayle, & also I admonyſe you
 to auoyde that abominaciō which
 oft ye haue heard by me affirmed
 to be damnable ydolatrie: & God
 I take to recorde in my conscience
 that neyther then, neyther nowe
 I spake, nor doe speake, for plea-
 sure or hatred of any lyuyng crea-
 ture in earth, whatsoeuer y^t it bee,
 but as my conscience was certyfi-
 ed by the infallyble and playne
 worde of God, from whyche, I
 prayse my moste merciful father,
 I am not thys daye one iote re-
 moued. Nother repēt I, of y^e my
 blessed & most happi societe in the
 trueth

The. 6. Psalme.

trueth of Chrystes gospel, vnto
whych it hath pleased god to call
me the moste wretched of others:
nether forthinke I that God hath
made me an open, and manifeste
enemy to papistrie, to supersticio
and to al that fylthy ydolatrie,
which newly is erected in Gods
hote displeasure: neither yet wold
I recant (as they terme it) one sen
tence of my former doctryne for
al the glozve, ryches and reste,
that is in earth.

And in conclusyon, I woulde
not bow my kne before that most
abominable ydoll for all the tor
ments, that earthly tyrantes can
deuyse, God so assistyng me, as
hys holy spirite presentlye mo
ueth me to wryte vnfaynedly.

And albeit that I haue in the be
gynnyng of thys battayle ap
peared to play the faynte hearted
and

and feble souldioure (the cause I
remit to God) yet my prayer is, &
I may be restored to the battayle
agayne. And blessed be God the
father of our Lord Jesus Christ,
I am not left so bare wythout cō-
fort, but my hope is to obtayne
such mercy, that if a sodayne end
be not made of all my myseryes
by finall death, whiche to me
were no small aduauntage: & yet
by hym, who neuer despised the
sobbes of the sore afflicted, I shal
be so encouraged to fyghte, that
Englande and Scotlande shal
both knowe, that I am ready to
suffer more, then ether pouerte
or exyle, for the professyon of that
doctryne and that heauenly rely-
gyō, whereof it hath pleased hys
mercyfull prouydence to make me
amonges others a simple souldi-
er, and wytnes berer vnto men.

And

The.6. Psalme

And therfore mother, let no feare
enter into your hart, as that I esca-
pyng the furious rage of those ra-
nious wolues, (that for our vn-
thankfulnes are lately loosed fro
theyr bondes,) doe repent anye
thyng of my former feruency: no
mother, for a few sermones by
me to be made wythin England,
my hart at this houre coulde bee
contente to suffer more, then na-
ture were able to sustayne. Als by
the grace of the moste myghtye
and moste mercyfull God, who
onely is God of comforte and co-
solation, throughe Chryste Jesus
one daye shalbe knowne. In the
meane season yet once agayne, as
it wer my final good nyghte, and
laste testament in this earth, in
bowels of Chryste Jesus I ex-
hort and admonish you constantly
to continewe wyth the veryte,
whych

which e yet shall triumphe and ob-
tayne victorie in despyte of Sa-
than and of hys malyce. And a-
uoyde ydolatrie, the maintainers
and obeyers wherof shall not es-
cape the suddayne vengeance of
G O D, whych shall be poured
forth vpon them, accordynge to
rypenesse of their iniquite. And
when they shall crye quyetnesse
and peace, (whych neuer remay-
ned of any continuance wyth
the vngodlye) then shall theyr so-
dayne destruction come vpon them
wythout prouysyon.

The G O D of peace and con-
solation, who of hys power infi-
nite, and inuincible, hath called
from death the true & greate by-
shop of our soules, and in hi hath
placed our fleshe aboue principals
& powers, of what preeminēce
euer they be, in heaue or in earth,
assyste

1870

A comfort

table Epistell sente

to the afflicted church of Chryst,
exhortyng thē to beare hys crosse
wyth paciēce, lokyng euery houre
for hys comynge agayne to the
greate comfort and consolacion of
hys chosē, with a prophesy of
destruction of the wycked. Wher
vnto is ioyned a moste wholsome
counsell, how to behaue oure
selues in the myddes of thys
wycked generacion tou-
ching the daily exer-
cise of gods most
holy & sacred
worde.

Wrytten by the man
of God.

J.

K.



Passē

throughe the Ci-

tie, and put a sygne on the fore- Eze. ix.
heades of those, that mourne
for the abominations that
are commytted.

When I ponder wyth my
selfe (beloued in the lord)
what was the state of
Christes true church, im-
mediatli after his death and passi-
on, and what were the chaunges
and greate mutacions in the com-
menwealth of Judea, before the
finall desolation of the same: As
I cannot but feare that like plagues
for lyke offences shall strike the
Realme of Englande, and in fea-
ring

G. ii.

A comfort to Chrystes

The care of
god is al-
way one o-
uer hys
chosen.

ring, god knoweth, I lament and
morne, so cā I not but reioice, kno-
ing that gods most mercifull pro-
uident is no lesse carefull this day
ouer his weake & feble seruañtes
in y^e Realme of Englande, than it
was y^e day ouer his weake & sore
oppressed flocke in Iurye. What
was the state of Chrystes church
betwene hys death and resurrec-
tyon, and frō hys resurrection to
the sendyng of the holy gost vpo
hys disciples, and from that time
also to the finall destructyon of
Hierusalem, the playne scripture
doth witnes, that it was most af-
flicted without all cōfort & world-
ly consolacion, and that it was so
persecuted, that hauof was made
ouer the church of god. And what
were the mutations & troubles in
Iudea & Hierusalē, before y^e des-
truccion of y^e same, such as bee ex-
ercised

afflicted church.

exercised in histories, & principally
in Iosephus & Egesippus, cannot *Egesipp. li.*
be ignorant. For thei witnes, that i. ca. xliiii.
ouer that vnthantful people wer
permitted to reigne cruel, tirāful
and most vngodly magistrates,
by whō the people wer oppressed
and spoyled of their libertes: by
which occasion, was styred vps
dicion, and thereupon folowed so
cruell tyrannye, that vnder y name
of iustice no smal number of the
people were bourned quicke. Af-
ter whiche crueltye folowed such
murder vniuersally in the Cytie
and in the feldes, that the fathers
feared theyr sonnes, and the bre-
thren theyr brethren. Whyche vn-
quietres ceased not, vntill Gods
seuere vengeance was once pow-
red forth vpon suche, as obstinat-
ly refused and persecuted Chryst
Jesus and hys doctryne.

G.iii.

But

Al comfort to Christes

Actes. xii.

But to returne to y^e entreatmēt & preservatiō of Christes church al thys tyme, it is euydente, y^e moſte ſharplye it was persecuted, & yet dayly did it increaſe & multiplye. It was cōpelled to fly frō citie to citie, frō realme to realme, & from one naciō to another: & yet ſo wōderouſly was it preſerved, that a great nōber of thoſe, whō y^e wyc- fed pryſtes by their bloody tirānyre exiled & baniſhed frō Hieruſa- lē, wer kept alyue, til gods venge- aūce was powred forth vpon that moſt wicked generation. The re- mēbraūce of this (beloued in the lord) is vnto my heart ſuch cōfort and cōſolatiō, y^e neither cā my tūg nor penne expreſſe the ſame. For thys aſſuredly is my hope & expec- tatiō, y^e life as Chryſte Jeſus ap- peared to hys diſciples, whā ther was nothyng in theyr hearts, but anguiſhe

afflicted church.

anguishe & desperation: & like as
he pre serued & multiplied their no
ber vnder y most extreme persecu
tio: So Shall he do to his afflicted
flocke Win the realme of England
thys daye, in spite of all his ene
myes. First I say this is my hope
that a iuste vengeaunce Shall be ta
ken vpon those bloudthirstie ty
rantes, by whom Chryste Jesus
in hys members is now crucified
amonges you. And after that his
verite Shall so appeare to the com
fort of those, that now do mourne
that they Shall heare, and know y
voyce of their owne pastor. And
thys Shall our merciful god dooe
vnto vs, to let vs knowe, and in
practise vnderstande, that his pro
myes ar infallible, & y he wil not
intreate vs according to y wicked
weakenesse of oure corrupte na
ture: whyrche alwayes is readye
to fall from God, too distruste

As god did
to his afflic
ted church
in Judea,
so Shall he
doe the
same in
Englande

G.iiii. hys

Al comfort to Chrystes

his promyses, & to forget & euer
we haue receaued benefite or com
fort from gods hande, when trou
ble lieth vpon vs, or whā extreme
daunger doeth appeare. And ther
fore beloued in the lord albeit you
fynde your heartes some tymes
assaulted wth dolour, wth grudging

Our imper or wyth some kynde of desperaci
fection mai on: yet dispaire not utterli, nether
not hinder be ye troubled aboue measure, as
god to bee that Chryste Iesus Shoulde neuer
mercyfull viset you agayne. Not so (deare
brethren) not so, for such imperfec
tions rested wyth Chrystes own
Apostles of a long tyme: and yet
dyd they not hynder hys gayne:
commynge vnto thē. No more shal
our weaknes and imperfections
hider or let & brightnes of his con
fession, & the cōfort of his word
yet once agayne to shine before vs:
Prouyded alwayes, that Judas
hye

afflycted churche.

his obstinacy, his impenitency
and traitorous heart be absent fr
us. Als I doubt not but it is from
al the members of Chrysts body,
who ar permitted some tymes to
fal, so y of the most feruente pro-
fessors they become fearfull deny
ers of y most known trueth: but
they are not permitted of any con
tinuance to blaspheme, neyther
to remayne in vnbeliefe and des-
peracion to the end, as in Chrysts
Apostles plainly maye be sene.

And that more clearelye we maye
vnderstand, our tymes and estate
wythin the realme of Englande,
thys daye, to agree with the time
and estate of Chrystes discyples,
immediatly after his death: lette
us consider, what chaunced to the
before and after the same.

Before Chrystes passyon, as
they were instructed by Chrysts
owne

Gods elect
are permit-
ted some-
tymes hor-
ribly to fal

A comfort to Christes

The state of Christes church be ly vnderstode, neither worthelye fore a Bozt then regarded: so wer they aduertised a oft admonished, & Christe hys death. their master shoulde suffer a cruell death, that they shoulde be ashammed, slandered and offended in hym, that they shoulde flye from hym.

And finally, that persecution and trouble from time to time shoulde apprehende them. Wyth these moste dolorous tidynge he also promysed, & he shold arise vpo & third day, & he shold see the againe to their cōfort & cōsolaciō. And that he shoulde myghtelye deliuer them from all troubles and aduersytes.

Note. But what auayled all these admonicions to Chrystes disciples, before

afflicted churche.

bee fore his death, or in the extre-
myte of their anguishes. Shortlye
after the same: Dyd they feare, &
verely lofe for trouble bee fore it
came? Or did they lofe for any co-
fort, whan the forespoken trouble
was come? It is moſte euydente
that no ſuch thyng did enter into
their heartes.

For before Chryſtes death, Luke. xxi.
theyr greateſt mynde was vpon
worldly honor, for whyche ſome
tymes they debated and conten-
ded among themſelues: yea, euen
whan Chryſte was moſt earneſt
ly preaching of his croſſe. And
after hys death they were ſo op-
preſſed wth anguiſhe, wyth care, wth
doloure and deſperacyon, that no Luke. xxiij.
they could the witneſſing of y^e we John. xi.
men, affyrmyng that they had de Mathewe
ſeen C H R I S T, nother the the laſt
grauelſte emptye and voyde,
nother

A comfort to Chrystes

nother y angels, who did appeare to certifie his resurreccion, nother yet the very voice and presence of Chryst Jesus himselfe, remoue al doubtes from theyr afflicted heartes: but from tyme to tyme theyr myndes wauered and fully cold not be establisshed, that their lord and master was verely risen to their cōfort, accordyng to hys former promyses.

The troubles of gods elect wythin Englande were fore spoken.

In this case consider I y true professors of Chrystes holye Euangell to bee this daye in the Realme of Englande. For these dayes of our present dolor & tribulation haue been before spoken and blowē in our eares long before they came. Our weaknes and frayle infirmite was also painted forth beefore oure eyes: but who woulde haue beleued, that y dayes of our trouble had been so nygh:

afflicted church.

Oz that so short a tēpeſte ſhoulde
haue ouerthrowen ſo great a mul-
titudex I thinke no man bin the
whole realme. For al men appea-
red to lyue in ſuche careles ſecuri-
te, as that the immutable ſentence
of god pronouncing, that whoſo-
euer wil liue godly in Chriſt Je-
ſus, ſhall ſuffer perſecucion, had 2. Tim. 3.
nothing appertayned to our age.
And ſuch a bolde confidence (or
rather a vayne perſwacion) had a
great nōber, of theyr own ſtrength
that if they had continued wout a
ny backe ſlydyng, they myghte
haue been iudged rather angels
then men.

But (beloued in the Lord) the
ſworde of anguiſſe and of dolor
hath nowe perced the tender hart
of Chryſts mother (that is of his
very church) that the cogitations
of many heartes are ſuffreently
reueled

Luke. ii.

A comfort to Christes

I. Cor. iii.

reueled. The fier is come, whiche as it hath burnt away ~~in~~ a blaste the stubble, haye and wood: so in trying the golde, siluer and precious stones, it hath founde suche drosse and duste, that the whole masse may appeare to bee consumed.

For who now calleth to mind, that the same voyce, whych forespake our dolours, forespake also our euerlastyng comforte wyth Chryste Jesus: Who delighteth nowe in hys amiable promyses: Who reioyceth vnder the crosse: Yea who rather doeth not feare, tremble, grudge and lament, as if there were no helpe in God, or as that he regarded not the trouble, which we suffer: These are the imperfections, that continually remaine in thys our corrupte nature: & knowledge wherof ought to

afflycted churchē.

to moue vs earnestlye to crye: O
Lord, increase our fayth, be mer
cyfull vnto vs, and lette vs not
drowne in the depe for euer.

The cause
of comfort

Whychē if we doe wyth unfai
ned heartes, then yet shal Chryste
Jesus appeare to oure comforte:
his power shalbe knowne to the
prayse and glorie of hys owne
name, in despyte of all hys coniu
red enemyes.

And thys is the chiefe and prī
cipal cause of my comforte and cō
solation in these moste dolorous
dayes, that neyther can our infir
mites nor daylye desperacion hin
der or let Christ Jesus to returne
to vs agayne.

The other cause of my comfort
is, that I am assured that y^e iudge
mente of these tyrantes, that now
oppresse vs, shal not slip, but y^e vē
geaunce

A comfort to Chrystes

Why god geaunce shal fal vpon the without pro-
shoulde so uisiō. For sufficiēly they haue de-
dely strike clared y malice of their myndes.
the papists They haue violated y law, & hos-
in englad. ly ordinaūces of y lord our God.

They haue opened their mouthes
 agaynst his eternal verite. They
 haue exyled his trueth, and esta-
 blyshed their own lyes. They day-
 ly persecute y innocētes, & stout-
 ly maintaine open murtherers:
 their heartes ar obdurate, & their
 faces are become shamles like har-
 lots: so that no hope of repentāce
 nor amendmēt is to be had of the.

And therfore destructiō shal sodē-
 ly fall vpon the. But w rohat pīde
 of plages they shalbe stryken in

What we thys lyfe, & who god shal appoite
ought to a- to exrecute hys vengeaunce vpon the
uoyde in y p remitt I to his good pleasure &
extreme forther reuelatiō. But theyr mani-
trouble. fest iniquitie is vnto me an assu-
 red assuraunce, that longe they
 cannot

afflicted church.

can not escape y^e vengeance of them
most iustly deserued. But in the
meane season beloued brethren. 2.
things we must auoid: y^e former, y^e
ye presūe not to be reuengers of
your own cause, but y^e ye resigne
ouer vengeaunce vnto him, who on-
ly is able to requite the, according
to their malicious minds. Secōd-
ly, y^e ye hate not wth any carnal ha-
tred these blinde, cruel & malicy-
ous tirauntes: but y^e ye learne of
Chryst, to pray for your persecu-
tors, lamēting & bewayling y^e y^e de-
uyl shold so preuaile against the,
that headlynges they sholde rūne
body & soule to perpetuall perdi-
cion. And note well, y^e I saye we
mai not hate the wth a carnal hatred
that is to say, only because they
trouble our bodyes. For there is a
spiritual hatred, which Dauidcal Psal. 119.
leth a perfecte hatred, whiche
6. i. the

Matth. 5.

Psal. 119.

A comfort to Christes

Perfect &
godlye ha-
tred.

the holy Ghoste engendreth in
hartes of Gods elect, against the
rebellious cōtemners of his holy
statutes. And it is, whā we more
lament that Gods glozve is sup-
pressed, and that Christes flocke
is defrauded of their wholsome
foode, then that oure bodies are
persecuted.

With this hatred was Jeremy
inflamed, whan he prayed: Lette
Jeremy. II. me se thy vengeaunce taken vpon
17.20. thine enemies o Lord. With thys
hatred may we hate tyrantes, and
earnestly may we praye for theyr
destruction, bee they Kynges or
Quenes, Princes or Prelates,
And further ye shall note, that
prayers, made in the fernency of
this hatred, are before God so ac-
ceptable, that oft times, he y prais-
eth, obtaineth the self same thing,
that the externall wordes of hys
prayer.

afflicted church.

praier do meane: as Dauid, Jeresmye, and other of the Prophetes sawe with their corporall eyes, & hote vengeance of God poured forth vpon y cruel tyrantes of their age: and I am assured that some, which this daye do lobbe & grone vndre your tyranful bissops, shalse vpon the pestilēt papistes within the realme of England.

This my affirmation procea: The ordi-
beth not from anye coniecture of nari course
mans fantasie, but frō the ordena of goddes
rie cause of Gods iudgemētes a: iudgemēt.
gainst manifest cōtemners of his
preceptes, frome the beginnyng.
Whiche is this.

Fyrst, to rebuke and notifie by
hys messengers suche sinnes, as
before the worlde are not knowē
to be sinne.

Secondly to prouoke to repen-
saunce.

h.ij.

Thridly,

A comfort to Christes

Thyrdly, too suffre the reprobate to declare theiꝝ owne impendencie before the world.

And laste to poure vpon them so manifest vengeance, that bys church may be instructed, as well of his power, as of his seuerer iudgements against inobediencie.

Exo. 7. 8.

14.

1. Reg. 15.

2. Reg. 13.

This was the ordre of his iudgements against Pharao, against Saul, against Jeroboã, against Herode, against the Scribes & Pharisees, and against y^e whole citie of Jerusalem.

Oure eares haue hearde, & oure eyes haue sene the fyrst thre diettes of the Lordes iudgement, executed against the pestilent papistes within y^e realme of Englãde.

**Papistes
haue ben
sommone**

For we haue heard their sommoringe and citation duely executed by the messengers of Goddes woꝛde. We haue hearde them
accused.

afflicted church.

accused, & conuicted before they. Papistes
owne faces of theft and murther, haue be aca
of blasphemye againste God, of cused & cō
Idolatry, and finally of al abomi uicted.
nations. Whiche crimes, beyng
layde to their charge in their own
presence, they were not able too
denye: so potent, so playne & euiz
dent was Gods worde, whereby
their secrete botches and olde fe
stred sores were discouered and
reueled.

We know that long processe of Time of re
tyme hath ben graunted by Gods penitance
lenitie, to their conuersion & repē: hathe ben
taunce. And howe litle thesame graunted to
hath auayled, these present daies papistes.
maye testifye. For who now doth
not espie their malice to encrease,
and their obstinacy to be suche, as
none can be greater? Shall we
than thincke, that God will geue
ouer his cause, as that he wer not

L. iij.

able

A comfort to Christes

The due of able to preuaile against tyrants:
executio ap Not so (deare brethren) not so.
procheth. But euen so assuredly as our god
lyueth, by whose spirit was styrr
red vp some of his elect: firste too
espie the greate abominations of
those tyrantes in this oure age.
Which his messengers in despite
of their tyrannye God preserved
to proclayme and notifie, before
their owne faces, suche sinnes, as
the worlde knew not to be sinne:
And as assuredlye as we haue es-
pied them still to continue in ma-
lice agaynste God, agaynste hys
eternall veritie, and agaynste the
messengers of the same: soo assur-
edly shall we se Goddes extreme
plagues poured forth vpon them,
euen in this corporall lyfe. That
some of vs maye witnes to þe gene-
ration, that shall follow, the won-
derous workes þe Lorde hath
wrought.

afflicted church.

wrought, and will worke in thy
our age. Neither shall these plaz
gues (more then the worde of god
which passed before) worke in the
any true repentaunce, but stil in a **Papistes**
blind rage they shall rebel against
the maiestie of God. For y^e deadli against God
venime of that malicious serpent to y^e ende.
their father the Deuell can neuer
be purged fro their canfred har-
tes. And therefore after these plaz
gues, of whome some wee haue
hearde and sene (for what a plague
was it to the false bisshop of Do- **Tōstal cōr**
resme, before his owne face to be uicted of
called inurtherer, and thiefe, and murther (&
of the same so to be conuict, that theft, to
neither could him self deny it, nei his face at
ther any of his proctors or diuine **Barwicke.**
doctors, being preset to him durst
enterprise too speake one worde
in defence of hys cause). After
these plagues (I saye) of whome
h. iij. some

Al comfort to Christes

The laste
pl:ge of
Papistes.

Some we haue sene, and the reste
we shortly loke for, resteth y last,
the vnquenchable fyre, which is
prepared for their porcion.

And therfore yet again (dearly
beloued in oure sauoure Iesus
Christ) hope you against hope, &
against all worldly apperaunce.
For so assuredly as God is immu-
table, so assuredly shall he styr vp
one Iehu or oither, to execute hys
vengeaunce vppon these bloudde-
thyrsty tyrantes & obstinate ido-
lators. And therfore abide ye pa-
ciently the tyme, that is appoynt-
ed to our correction, and to y full
ripenes of their malicious myn-
des.

Be not discouraged, although
the bissops haue gotten the vic-
torie. So did the Beniamites
(natural brethzen to our bissops)
defendors of whoredomme and
of

afflicted church.

And of abominable adultery, twise
preuaile againste the Israelites,
who foughte at Gods commaun-
dement: Ye shall cōsidre (beloued
brethren) that y^e counsailes of God
are profoūd and inscrutable. The
moste iuste man is not innocent
in hys sight.

There maye be secrete causes,
why God sometimes will permit
the moste wicked to preuaile and
trumphe in the moste vniuste ac-
tion: but yet will he not longe de-
laye to execute his wrath. & iustly
deserued vengeance vpon such, as
be proude murtherers, obstinate
idolators, and impenitente male-
factors. And therfore haue they
not greate cause to reioice. For al-
beit thei haue once preuailed a-
gaynst flesh, yet shall God Worthy
bringe them to confusion & Shame
foreuer.

Let

Comfort to Christes

Let Wyndhe ster, and his cruel counsell, deuise and study till hys wits faile, howe the kyngdom of his father the Antichrist of Rome may prosper: And let him & them drinke the bloudde of Gods sainctes, till they be droncke, and theyr bellies burst, yet shall they neuer preuaile long in their attemptes.

Their counsailes and determinacions shall be like the dreame of a hungry or thyrstie man, who in his slepe dreameth, that he is eatinge or drinckinge: but after he is awaked, his pain continueth, and his soule is vnpacient & nothinge eased. Euen so shall these tyrantes after their profounde counsailes, long deuices and assured determinations, vnderstand & know, that the hope of ypocrites shall be frustrate, that a kingdome begūne by tyranny and bloudde, can neither

afflycted churchē.

be stable nor permanent: but that
the glorie, the riches and mainte-
ners of the same, shalbe as strawe
in the flame of fyre. Altogether & **Job. 15.**
a blaste they shalbe consumed in
such sorte, & their palaces shalbe a
heape of stones, their congrega-
tions shalbe desolate, and such, as
do depend vpon their heape, shal **Isa. 22.**
fal into destructiō and ignominie
with the m.

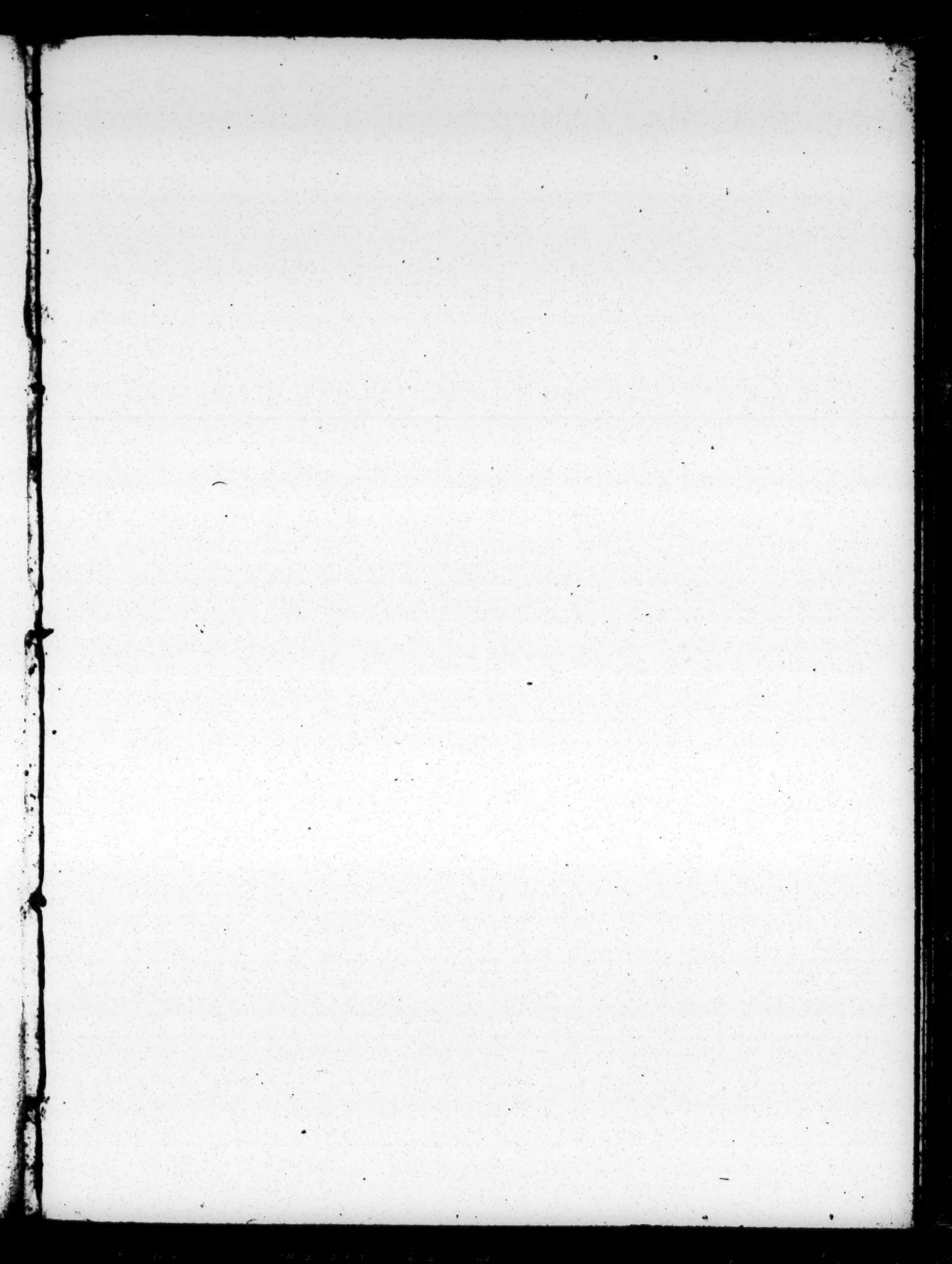
And therefore (beloued bres-
thre in our sauour Iesus Christ)
seyng that neither can our imper-
fections nor frayle weakenes hin-
dre Christe Iesus to retourne too
vs by the presence of hys worde,
neither that the tyrannye of these
bloude thyrstye wolves maye soo
deuour Christes smale flocke, but
that a greate numbre shalbe pre-
serued too the prayse of Goddes
glorye, neither that these mooste
cruell

cruell tyzauntes can longe escape.
 Gods vengeance: let vs in com=
 forte lift vp oure heades. and con=
 stantlye lofe for the Lordes deli=
 uerance with hart and voyce say=
 inge to oure God: O Lord, albeit
 othez Lordes then thou, haue po=
 wer ouer our bodyes, yet lette vs
 onely remembre the and thy holy
 name. To whome be prayse before
 the congregation. Amen. God the
 father of our Lord Iesus Christ,
 by his omnipotēt spirit, guide
 and rule youre hartes in his
 true feare to the ende.

AMEN.



Written at Depe the laste of
 Maye. An. M.D.Liij.



¶ The comfort of the holy Ghost &c. for salutation.

Not so muche
to instruct you, as to leaue
with you (dearli beloued
brethren) some testimony
of my loue: I haue thought good
to communicate with you in these
fewe lynes my weake counsaill,
how I woulde ye shoulde behaue
your selves in the middes of this
wicked generation, touchinge the
exercise of Gods mooste sacred &
holye woorde without which nei-
ther shal knowledg encrease, god-
lines appeare, nor feruencye con-
tynewe amongst you. For as the
woorde of God is the beginning
of

Watche and praye

of lyfe spirituall, without which
all flesh is dead in gods presence,
and the lantern to our fete, with-
out the brightnes wherof all the
posteritie of Adam doeth walt in
darkenes: And as it is the founda-
cion of faith, withoute whiche no
man understandeth the good wil
of God: so it is also the onely or-
gane and instrument, which God
useth to strengthen the weake, to
comfort the afflicted, to reduce to
mercy by repentāce such, as haue
slydden. And finally to preserve &
keepe the very lyfe of the soule in
all assaultes and temptations.
And therof if that ye desyre your
knowledge to be encreased, your
fayth to be confirmed, youre con-
science to be quyeted & cōforted,
or finally your soule to be preser-
ued in lyfe: let youre exercise bee
frequent in the law of your Lord
God.

with diligence.

God. Despise not the preceptes,
which Moyses (who by his own
experience had learned what cō-
fort lyeth hydde within þe woorde
of God) gaue to the Israelites in
these woordes. These woordes,
which I cōmaunde the this day, Deute. 6,
sowe in thy hart, & thou shalt exer-
cise thy childre in the. Thou shalt
talke of the whē thou art at home
in thy house, & as thou walkest by
the way, & whē thou lvest doune,
& whē thou risest vp, & thou shalt
bynd the for a signe vpon thi hād,
and they shall be papers of remem-
braunce betwene thyne eyes, and
thou shalt write them vpon the po-
stes of thy house, & vpon thy ga-
tes. And Moyses in an other place
cōmaundeth them to remēbre the
lawe of the Lord God, to do it, &
it may be well with the & with their
children in the lande, whiche the
I Lord

Watche and praye

For their God should geue the
meaning that life as frequent me-
mory & repetition of goddes pre-
ceptes is the meanes wherby the
feare of God, whiche is y^e begin-
ning of al wisdom and felicitie, is
kept recent in mynd: So is neglia-
gence and obliuioⁿ of gods benefi-
tes receiued y^e first degre of defec-
tion from God. Now if the law,
which by reason of our weakenes
can worke nothing but wrath and
anger, was so effectual; that reme-
bred and rehersed of purpose too
do it, it brought to y^e people a cor-
porall benediction, what shall we
saye that the glorious Gospell of
Christ Jesus doeth worke, so that
with reuerence it be entreated? S.
Paul calleth it y^e sweet odor of life,
to those y^e shall receyue lyfe, b^ecom-
minge his similitude of odorifer-
ous herbes or precious ointme-
tes,

With diligence.

res, whose nature is the more that
they be touched or moued to send
forth their odour more pleasant &
delectable. Euen such, deare brez-
thren, is the blessed Euangelie of
our lord Iesus: for the more that
it be entreted, the more cōforta-
ble and puissant is it to such as do
heare, reade, or exercise the same. I
am not ignorant, that as the Israe-
lites lothed the Manna, because
that euery daye they sawe it eate
but one thinge, so some there bee
now a dayes (who wil not be hol-
den of the worst sort) that, afte-
r once readinge some parcelles of
the scripturs, do cōmit themselves
altogether too prophane authors
and humaine lecturs, because that
the varietie of matters therein con-
teined, doeth bringe with it daily
delectation, where contrariwise
within the simple scriptures of

I.ij,

God,

Watche and praye

God, the perpetuall repetition of
one thinge is fasshious & werysōe.
This tēptation, I confesse, maye
entre in gods veri elect for a time,
but impossible it is that therein
they cōtinew to the end : for gods
election besydes other euidente
signes hath this euer ioyned with
it, that gods elect are called frome
ignorance (I speake of those, that
are cōme to the yeares of know:
ledge) to some taist and felling of
gods mercy, of the which they are
neuer so satisfied in this lyfe, but
frō tyme to tyme they hunger and
they thirst to eate the bread that
descended frō heauen, & to drynk
the water that springeth too lyfe
euerlasting: which they cā not do
but by þ meanes of faith, & say the
lofeth euer to þ wil of God reues
led by þ word, so þ faith hath both
her beginning & cōtinuance by þ
word

with diligence.

worde of God. And so I saye & impossible it is & gods chosē children can despise or reiect y^e worde of their saluatiō of any longe cōtinuānce, neither yet lothe it to the ende. Often it is, y^e gods electe are holden in such bōdage & thraldōe, that they can not haue the breade of life brokē vnto thē, neither yet free libertie to exercise thē selfs in gods holi worde: but then do not gods deare childrē loth, but most gladly do they couet the foode of their soules. Than do they accuse their formere negligēce, thā lamēt they y^e miserable afflictioⁿ of their brethre, & then crye & call they in their hartes (& openly where they dare) for free passage of y^e gospel. This hunger and thurst doethe proue the lyfe of their soules. But of such men, as hauinge libertie to reade, and exercise them
I. iij. selfs

selfe in gods holy scripturs, & yet
 begin to wery, because from tyme
 to tyme they reade but one thing:
 I aske, why wery they not also
 euery daye to eate breade, euery
 daye to drinke wyne, euery daye
 to beholde the brightenes of the
 Sunne, & to vse the rest of godes
 creaturs, which euery dai do fepe
 their owne substance, course and
 nature: They shall aunswer, I
 trust, because such creatures haue
 a strength too preserue the lyfe.
 O miserable creatures, who dare
 attribute more power and strenght
 too the corruptible creatures, in
 nourishing and preseruing the mor-
 tall carcas, then too the eternall
 worde of God in y nourishment of
 the soule, whiche is immortall.
 To reason with their damnable
 unthankfulness at this present it
 is not my purpose, but to you my
 deare

Deare brethre, I write my know-
ledge, and do speake my cōsciēce.
That so necessarye, as the vse of
meate and drinke is to the preser-
uation of lyfe corporall, and soo
necessary as the heate and bright-
nes of the Sunne is to the quicke-
ninge of the herbes, and to expell
darkenes: So necessary is also
to the lyfe euerlastinge, and too
the illumination and light of the
soule, the perpetuall meditation
exercyse and vse of goddes holpe
woorde. And therefore deare
brethren, if that ye loke for a lyfe
to come, of necessitie it is that ye
exercise youre selves in the booke
of the Lorde youre God. Let no
daye slyppe or want some cōfort,
receyued from the mouth of god:
open your eares, & he will speake
euē pleasantthinges to your hart:
close not your eyes, but diligētye
let

Warche and praye

Let them beholde, what portion of substance is lefte too you within your fathers testament. Let your tounge learne too prayse the gracious goodnes of him, whose mere mercy hath called you frome dar-kenes to lighte, and frome deathe to lyfe. Neither yet maye ye dooe this so quietly, that ye wil admit no witnes: no brethzen, ye are ordeyned of God too rule youre owne houses in hys true feare, and accordynge too hys woorde. Within your owne houses, I say, in some cases ye are Bishoppes and Kynges: youre wyfe, chyl-dren, seruantes, and familie are your bishopryke and charge: of you it shalbe requyred howe carefullye and dylygentlye ye haue alwayes instructed theym in Goddes true knowlege, how
that

wyth diligence.

that ye haue studied in the to plant
vertue and repressse vice.

And therfore I say, ye must make
them partakers in readyng, ex-
horting and in making common
prayers, which I would in euery
house wer vsed once a day at lest:
but aboue all thynges deare bre-
thre, study to practise in life that,
which y^e word of god comaundeth,
and then bee you assured, that ye
shal neuer heare nor reade y^e same
wythout fruite. And thus much
for the exercises wythin youre
houses. Considering that Saint
Paule calleth y^e congregacio y^e bodi
of Christ, wherof euery one of vs
is a member, teachyng vs therby
that no member is of sufficiency to
susteyne it selfe, without
the helpe and support of an other:
I thynke it necessary for the con-
ference of Scriptures, assemblies
of

of brethre be had. The order ther
 into be obserued is expressed by
 S. Paul, & therfore nede not I to
 vse many wordes in that behalfe:
 Onely willing that when ye con
 uent or come together, whyche I
 would wer once a weke, that your
 begynnyng shoulde be from con
 fession of your offences, and in
 uocation of the sprite of the lorde
 Jesus to assyste you in all youre
 godly enterprises. And then lette
 some place of scripture be plainly
 and distinctly red, so much as shal
 be thought sufficient for one day
 or tyme: which ended, if any bro
 ther haue exhortacion, question or
 doubt, let him not feare to speake
 or moue the same, so that he dooe
 it wyth moderacion, eyther to edi
 fie or to be edified. And hereof I
 doubt not, but greate profet shal
 shortly ensue: for first by hearing:
 readyng

reading and conferryng the scriptures in the assemble, the hole body of the scriptures of God shall become familiar. The iudgements and sprites of men shall be tryed. Their pacience and modesty shall be known, and finally their gifts and utterance shall appear. Multiplication of wordes, prolix interpretations and wilfulnesse in reasoning, is to be auoyded at all tymes, and in all places, but chiefly in the congregacion: where nothing ought to be respected, except the glory of god and comforte or edification of brethre. If any thig occurre wythin the text, or els arise in reasoning, whiche youre iudgements can not resolute, or capacities apprehend: let the same be noted and put in wytyng before ye dimisse the congregacion, that when God shall offer vnto you

you any interpreter, your doubts
 being noted and knowen, may
 haue the more expedite resolutio.
 Or els that when ye shall haue oc
 casyon to wryte to suche, as with
 whom ye woulde communicate
 your iudgementes, youre letters
 may signifie & declare the vnceas
 syng desire, that ye haue of God
 and of hys true religion. And they
 I doubt not, accordynge to theyr
 talentes, wil endeuour & bestowe
 their faithfull labours to satisfie
 your godly petitions: of my selfe
 I wil speake as I thinke, I wyll
 more gladly spende .x. houres in
 communicatyng my iudgemente
 with you in explainnge, as God
 please to open to me, any place of
 scripture, then halfe an houre in a
 ny matter besyd. Farther, I wolde
 in readynge the scripturs ye shold
 toyne some bookes of the olde and
 some

wyth diligence.

some of the new testament together, as Genesis and one of the euangelystes, Exodus wyth another, and so furth, euer endynge suche bookes as ye begynne, as the tyme wil suffer. For it shal greatly comforte you to heare that harmony and well tuned song of the holy sprite, speakig in our fathers from the begynnyng. It shal confirme you in these daungerous & perilous dayes, to beholde y face of Christ Jesus, his louing spous and church, from Abell to hymselfe, and from hymselfe to this day in all ages to be one. Be frequent in the prophetes, and in the Epistles of Saint Paul. For the multitude of maters most comfortable therin conteyned, requireth exercyse and good memory. Lyke as youre assemblies ought to begyn with cōfessiō & inuocation of gods

Watch and praye.

Gods holy sprite. So woulde I
that they were finished wth thanks
geuyng, and common praier for
princes, rulers and magistrates,
for the libertie and free passage
of Chrystes Euangell, for the co-
fort and deliuerance of our afflic-
ted brethzen, in all places nowe
persecuted, but most cruelly with-
in the realmes of Fraunce and
Englande: and for suche other
thynges, as the sprite of y^e Lorde
Jesus shal teache vnto you to bee
profitable, eyther to youre selues
or to your brethzen, where soeuer
they be. If thus (or better) I shall
heare that ye exercyse your selues
deare brethzen, then wil I prayse
god for your great obedyence, as
for them, that not onely haue re-
ceiued the worde of grace wyth
gladnes, but that also wyth care &
diligence doe keepe the same as a
treasure

with diligence:

treasure and Jewell moste preti-
ous. And because I cannot sus-
pect that ye wil doe the contrarye
at thys present, I wil vse no thret-
nynges: for my good hope is, y^e
shal walke, as the sonnes of light,
in the myddes of thys wycked ge-
neraciō. That ye shalbe as sterres
in the night ceasō, who yet ar not
chaunged into darkenesse. That
ye shalbe wheate amongeste the
cockle, and yet that ye shal not
chaunge your nature, whiche ye
haue receaued by grace, throughe
the feloweshyp and participaciō
whiche we haue wyth the Lord
Jesus in hys body & blood. And
finally that ye shal be of the nom-
ber of the prudente virgins, day-
lye renewyng your lampes with
oyle, as you that patyently doe a-
byde the glorious apparycyon
and comming of the Lord Jesus:
whose

Wache and pray e
whose omnypotente sprite rule
and instructe, illuminate and
comfort youre heartes and
myndes, in al assaultes
nowe and euer.
Amen.

The grace of the lord
Jesus reste wyth
you.

Remember my weak-
nes in your dayly
prayers. 7. Ju-
lii. i. s. s. s.

W. J. K. A





Adm. 11